PREFACE

I have great pleasure in presenting the lovers of Sanskrit Learning with the present work Khān-i Khānān Abdur Rahim *and contemporary Sanskrit Learning* Khān-i Khānān was himself a Sanskrit and Hindi Poet He not only contributed to Sanskrit and Hindi Literature but also helped and inspired many others to contribute to this Literature. Such a historical figure burning with the fire of love for the propagation of Learning is rare indeed We have endeavoured to give a pen picture of Khan Khānān through Sanskrit sources that have been brought to light here for the first time The Bibliography will show these in details

The second part of this work shows graphically how Sanskrit Learning developed during the period 1551-1650 A.D The subject list at once reveals that Sanskrit Learning developed during this period in all its branches immensely India was at that time resplendent with Logicians (Naiyayikas) Rhetoricians, Philosophers, Smārtas (Law-givers) Poets, and so on Reasons for this have already been stated in pp 81-88

The Kheta Kautuka is really a curious *specimen of a* scientific work being composed in a mixed language *viz* Sanskrit Persian Though Khan i Khānān himself knew *many such works in this form, unfortunately, these are rarely* extant The beauty of this work lies in the fact that though for the sake of metre, Persian words have at times been used

in a slightly altered form, they do not mar the rhythmic grace of the verses The meaning also is very clear His obvious purpose was to popularise such works in his time both amongst Hindus and Muslims

Works of this type, Sanskrit treatises composed by Muslim scholars and purposely written in Sanskrit-Persian, at once reveal the main aim of the authors *viz.* development of a Cultural unity between the Hindus and Muslims Instances may be multiplied for showing that Hindus and Muslims in those days lived very peacefully side by side, in a really fraternal manner

The Khan Khānān-carita of Rudra Kavi is edited here for the first time from a single available Manuscript Khān Khanān's interests in Hindu Astrology will further be revealed by the passages quoted from the Jātaka paddhaty udaharana which is also being separately edited by me in the Prācyavāni Sanskrit Text Series So far known, no Sanskrit Persian work has as yet been translated into English, the translation of the Kheta Kautuka is probably the first book to be so translated The inherent difficulty here is in rightly understanding both the Persian and Sanskrit Texts, particularly in metrical form, where original words are not infrequently used in a slightly or altogether altered form The Vocabulary of Persian Urdu words in Appendix B will I hope, prove to be of great interest to many lovers of Oriental Learning who are interested both in Sanskrit as well as Persian to the Linguists in particular

Thanks are due to the authorities of the India office, Bhandarkar Oriental Research Institute, Baroda Oriental Research Institute and other Mss Libraries for kindly lending me their invaluable Mss for my use. I am particularly grate ful to Prof. Kishorimohan Maitra, Curator of Mss, Islamic Section, Asiatic Society, Calcutta and formerly, Head of the Dept. of Arabic and Persian in the Dayalsingh College, Lahore, for kindly helping me to unravel the meaning of some intricate Persian words.

Last but not least, our grateful thanks are due to the Government of India for very kindly bearing half the cost of publication of the present work.

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KHAN-I-KHANAN ABDUR RAHIM

AND

CONTEMPORARY SANSKRIT LEARNING

(1557 A.D.—1630 A.D.)

PART I.

CHAPTER I.

LIFE OF KHAN KHANAN

Nawab Khān-i-Khānān was born in Lahore in Saṃvat 1613 *i.e.* 1557 A.D. His father was Bairām Khān Khān-i-Khānān and mother the youngest daughter of Jāmā Khān Mewāti. Bairām was brought up in the court of Humāyun right from his early boyhood and gradually became a great favourite of the Emperor. Bairām proved his heroic metal in the battle of Kanauj. He greatly helped Humāyun in the restoration of his lost kingdom Bairām's tactfulness and sound statesmanship, indomitable valour and unflinching devotion endeared him much to the Moghul rulers. Humāyun was so pleased with him that he was not only left with the charge of teaching Akbar in his boyhood but also with that of administration of his kingdom as the regent of Akbar.

Bairām Khān was very true to his undertaking and expanded the kingdom by defeating the enemies of Humāyun But in course of time, Akbar began to interfere with his administration which led to Bairām's revolt Bairam Khān was, as a consequence, ordered to leave the country for Mecca under the pretext of a pilgrimage On his way to Mecca, Bairam landed at Patan where he was assassinated by an old foe Abdur Rahim was at that time 4 years of age Akbar brought the widow of Bairām and young Abdur to his court and himself took the charge of the education of Abdur Rahīm Abdur Rahim was very intelligent and within a short period, learnt Arabic Persian, Turki, Hindi and Sanskrit

Through the mediation of Akbar, Abdur Rahīm was married to Māh Bānu Begum sister of Khane Azam After the conquest of Gujrat, Abdur Rahim got Pātan as a Zagir from the emperor as a token of his valour His ments were duly recognized and Abdur was again ordered to join the fight against Mewar For two years he stayed in Ajmere and brought about the defeat of Mewar As a reward, Akbar gave him a higher post than Mir Arj Soon after he was appointed Subadar of Ajmer

and Fort Ranthanbhore was also kept under his charge After some time Akbar appointed him Tutor of Prince Salim During this time he translated the "Bakyāt Bābrī," written in Turkish, into Persian Highly pleased at this, Akbar now presented him with the whole District of Jaunpur

During the conquest of Gujrat, Sultan Mujaffar was made a captive He somehow managed to escape from the prison and revolted Though Rahim had under him a much smaller army, still on account of his superior skill, tact and valour, he defeated Mujaffar This success brought Abdur Rahim great fame, and Akbar presented him with *five thousand Mansab* and gave him the post of Khān i-Khānān, an exalted post once held by his father Bairām Khān Soon after this, Akbar presented him with the Zaigir of Jaunpur and offered him the highest post in the Mughal Empire—the post of Vakil, that was kept long vacant since the death of Todar Mull for want of a suitable person

In spite of the short time at his disposal, Rahīm translated the "Tujke Bābrī," Autobiography of Bābar in Turkish, into Persian He read this out to Akbar on his way back

from Kashmir and Kabul Rahīm was again sent out for the conquest of Sind This time also he was victorious and got Multan from the Emperor as *Zaigir*

Soon after Khān Khānan and Prince Murad were entrusted with the duties of checking the revolution in Ahmednagar in the Deccan, but they fell out with each other Khān Khānān was successful this time as well but his quarrel with the Prince became a source of torment to him Rahīm is reported to have collected a sum of Rupees seventy five lakhs after the con quest of Ahmednagar but this, too, brought him no joy in its train The death of his Begum at this time made him further disconsolate At this time Khan Desh became a Subah, Sultan Danyal was posted as Subadar and Khān i Khānān as its Dewan Khān Khānan gave his daughter in marriage with Daniyal

There was a revolt in the Deccan after the death of Akbar in 1605 A D Malik Ambar made a conquest of Aurangabad and subsequently, of Ahmadnagar Jahangir ordered Sahzada Parvez and the Khān Khānān to proceed in war against Malik Ambar Parvez, however, did not pull on well with the Khān Khānān They were defeated and Khān Khānān was made

responsible for this defeat. Khān Khānān, however, put down the revolts in Kanauj and Kalpi and went again to the Deccan. This time he was accompanied by his eldest son Shāh Nawāj Khān who defeated Ambar Malik outright. Soon after Shahzada Khurm was also sent to the South. The revolts in Golkunda and Bijapur were brought under control. Khān Khānān became the Subadar of, Khandesh, Berar and Ahmednagar. His grand-daughter was given in marriage with Shah Zahan Badshah made a present of seven Thousand *Mansabs* on his arrival at the court

Khān Khānān's eldest son was a confirmed drunkard and died as a consequence, another son of Khān Khānān, too, died at this time Khān Khānān had now to face a sworn enemy in Nur Zahan who was supporting the cause of Parvez. Khān Khānān's post was now given to Mahābat Khān. Shah Zahān and Khān Khānān revolted and Zahangir sent Parvez against them. Khān Khānān in the meantime tried to become friendly with Mahābat Khān, as a consequence of which Khān Khānān was arrested by Shah Zahān Khān Khānān was thus a real friend of neither Parvez nor Shah Zahān. The Emperor Zahangir, however,

intervened and brought about a temporary peace amongst these contending parties

Soon Nur Zehan became displeased with Mahābat Khān as well Mahabat Khān revolted and Khān Khānān was now entrusted with the task of bringing him under control Mahabat Khan arrested Emperor Zahangir as well Khān Khanān was at this time SEVENTY-TWO YEARS OLD He died in 1686 V S i e 1630 A D in Delhi and as such exempted by Providence from pursuance of further unpleasant tasks

In spite of great outwardly successes, Khān Khānān's life was not a happy one All his four sons died during his lifetime His stars were in the ascendent during the rule of Akbar, bad luck for him began from the commencement of the rule of Zahangir As a son of Bairam Khān and one who was trained in the court even from childhood, there was no other way out for him than participating in the weal and woe of his royal patrons By temperament, he was really ill-suited for the upsurge of a royal life He was a scholarly person and used to engage himself constantly in literary pursuits His royal engagements and the duties of his exalted position, however, constantly drifted him otherwise The death of his Begum and all his four sons

(one son assassinated) also left him disconsolate towards the end of his life.

Khān Khānān was fabulously rich, no doubt, but at the same time, he was very well-known for his gifts. He was a very great patron of learning and like his great Master Akbar, he too, hardly discriminated between a Hindu and a Muslim. On the other hand, his great love for Sanskrit Learning and Hindī was responsible for drawing him very close to all the great Hindu poets of the age, viz Tulsīdāsa, Sūradāsa, Matirāma, etc

It is his literary pursuits and achievements that have made him immortal.

He was the patron of Gangā, Prasiddha, Mandana, Sant, Laksmīnārāyāna, Bāna and many other Hindu poets, they have all acknowledged sincere and heart-felt gratitude to him. *Rahim is reputed to have made a present of* 36 *lakhs of rupees to Ganga for composing a Chappai.* Kes'ava composed the Jahangir-candrikā as an aid for the coaching of Alak Bahadur, son of Abdur Rahīm. Even the Barve Rāmāyana of Tulasīdāsa is said to be an outcome of Rahīm's great inspiration imparted to Gosvāmin Tulāsī Dāsa.

CHAPTER II.

WORKS OF RAHIM

(Hindi and Sanskrit)

1. दोहावली (Dohāvalī). Rahīm is reputed to have to his credit a Satsai, but this has not as yet been traced.

2. नगरशोभा (Nagara-s'obhā), consisting of 142 Dohās.

3. बरवै नायिकाभेद (Barve Nāyikā-bheda). Composition in Barve was very dear to Rahīm; Tulsīdāsa is said to have adopted the Barve Form for his composition after the Barves of Rahīm, on the instruction of Rahīm himself.*

Rahīm's love for Barve is manifest from the following couplet :—

कवित कह्यो दोहा कह्यो, तुलै न छप्पय छन्द ।
विरच्यो यहै विचार कै, यह बरवै रसकन्द ॥

Rahīm's Barves are reputed to be the best in Hindī Literature, just as Sūra's Padas, Vihārin's Dohās and Tulasī's Cauphais are the very best in Hindi Literature. Barves of Rahīm are composed in Abadhī Hindī; Barve cannot be composed in Vraja Bhāṣā.

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* See the Biography of तुलसीदास by बाबा वेणीमाधव

कवि रहीम बरवै रचे, पठये मुनिवर पास ।
लखि तेइ सुन्दर छन्द में, रचना कियेउ प्रकास ॥

Though called Nāyika bheda the work deals with both the heroes and heroines

4 बरवे (*Barve*) The style of this work is superior to that of the Barve Nayika Bheda

5 मदनाष्टक (Madanastaka) composed in mixed Sanskrit and Hindi in the Sanskrit metre Malini The earliest record of this sort of mixed composition appears to be a verse by S rīkantha, recorded in the S arngadharapaddhati of S arngadhara composed about 1360 A D (see my पद्यामृततरङ्गिणी, p cxci) We quote this verse here —

नून बादल[1] छाइ खेह[2] पसरी[3] नि श्राणशब्द खर
शत्रु पाडि लुटालि तोडि हनिसौ एवं भणन्तुद्भटा ।
झूठे गव भरामघालि सहसा रे कन्त मेरे कहे
कण्ठे पाग निवेश जाह शरण श्रीमल्लदेव प्रभुम् ॥[4]

Narayana Bhatta in his commentary on Kedara Bhatta s Vrtta ratnakara (वृत्त-रत्नाकर) composed in 1602 शकाब्द i e 1580 A D gives the following example[5] of mixed composition —

हरनयनसमुत्थज्वाल वह्नि(?) जलाया
रतिनयनजलोघे खाक[6] बाकी बहाया ।

(1) Cloud (2) Sky (3) Coming (4) See verse No 555 of the S ārngadharapaddhati ed by Peter Peterson Bombay 1888, p 87 This verse by S rīkantha Pandita has been quoted as an example of Bhāṣā—Citra (5) This is included in the Madanastaka of Rahim 6 Ashes

तदपि दहति चेतो मामक वया करोंगी
मदन शिरसि भूय वया वला आन लागी[6] ॥

The Madanāstaka consists of eight verses of the above pattern and the Rahīm-kāvya two

6 फुटकरपद (*Phutkar Pada*) It appears that Rahim composed a work called Rasa pañcādhyāyi, which is not available to-day Two Padas from this work have been quoted in the Bhaktamala

7 शृङ्गारसोरठा (*Sringāra sorathā*) Probably, this is a part of Rahim's Satsai

8 रहीम-काव्य (*Rahim kavya*) This contains verses composed in a mixed language Hindi and

---

6 The date of composition of the commentary by Nārayana is given as follows —

याति विक्रमाब्दे द्विखयङ्भू (१६०२) सम्मिते सितगकार्तिकपक्षे ।
प्रन्यपूर्तिसुहृत किल कुर्मो रामचन्द्रपदपूजनपुण्यम् ॥

Nārayana has quoted the above as an example of भाषासङ्कर, *after having given an example of the admixture* of Sanskrit with Kānyakubja bhāsā He also opines with reference to the same context —एव गौडादिभाषासु तत्तत्सङ्करे चोदाहरणानि ज्ञेयानि । Nārayana does not mention the name of Rahim by name as the author of the verse रत्नपतसमुद्य : etc. but he mentions it to be a composition representative of an admixture with म्लेच्छभाषा ।

Sanskrit. The verses are more or less detached from one another. This work exhibits a beautiful linguistic combination that is representative of the peaceful social life of Hindus and Muslims alike. For details, see the section on Rahīm as a Sanskrit Poet.

9. खेट-कौतुक (*Kheta-Kautuka*). This is an astrological work composed in the same form of language as in 8 above. For details, see *below*—Kheta-Kautuka of the Nawāb Khān Khānān.

CHAPTER III.

INFLUENCE OF SANSKRIT LITERATURE UPON RAHIM.

There is no doubt that all Hindī Poets of outstanding merit such as Sūra, Tulasī, Kes'ava, Vihārin, Senāpati, etc. were more or less indebted to Sanskrit Poets. Hindī Poets had to master Sanskrit Metrical and Rhetorical Literature for their own pursuit and naturally, they were much influenced by the Master minds of Sanskrit Literature. Rahīm was no exception to this; he was much influenced by Sanskrit rhetorical Literature as his works Barve Nāyikā-bheda, etc. show. The influence of Sanskrit Poets upon Rahīm will be well-exhibited further from a comparative study of the parallel couplets quoted below :—

The pitiable condition of a separated lady has been delineated by Rahīm in his Dohā after the pitiable lamentations of Sītā in the As'oka Forest.

Rahīm's Dohā

रहिमन इक दिन वे रहे, बीच न सोहत हार।
वायु जो ऐसी बह गई, बीचन परे पहार॥

Sanskrit Couplet

हारो नारोपितः कण्ठे मया विश्लेषभीरुणा ।
अधुना त्वावयोर्मध्ये सरित्-सागर-भूधराः ॥

(2) Rahīm censures outright a supplicant in a Dohā which is a literal paraphrase of a Sanskrit couplet :—

Dohā

रहिमन याचकता गहे, बड़े छो हुँ जात ॥
नारायण हू को भयो, बावन आङ्गुर गात ॥

Sanskrit S'loka

याचना हि पुरुषस्य महत्त्वं नाशयत्यखिलमेव तथा हि ।
सद्य एव भगवानपि विष्णुर्वामनो भवति याचितुमिच्छन् ॥

(3) Rahīm advises avoidance of evil company in a Dohā after a Sanskrit s'loka :—

Dohā

रहिमन नीच प्रसंग ते, नितप्रति लाभ विकार ।
नीर चुरावैं संपुटी, मारु सहत घरियार ॥

Sanskrit S'loka

सच्छिद्रनिकटे वासो न कर्तव्यः कदाचन ।
घटी पिबति पानीयं ताड्यते भल्लरी यथा ॥

(4) The Goddess of Fortune, i. e., Lakṣmī is censured for her inconstancy. A Sanskrit Poet

attributes this to the old age of her husband She, a paragon of beauty, should have been given in marriage by her father to an young man for her happy dalliance —

Dohā

कमला थिर न रहीम कहि, यह जानत सब कोय ।
पुरुष पुरातन की बधू, क्यो न चला होय ॥

Sanskrit S'loka

यद्वदन्ति चपलेत्यपवादं नैव दूषणमिदं कमलाया ।
दूषण जलनिधेर्ह्यभवत्तद् यत् पुराणपुरुषाय ददौ ताम् ।

(5) The great are never bereft of greatness in weal or woe , they exhibit the same nature at all times, just as the sun or moon, the two greatest luminaries, are red both during their rise or setting time —

Rahīm's Couplet

यो रहीम सुख दु ख सहत, बडे लोग सहि साँति ।
उवत चन्द जिहि भाँति सो, अथवत ताहि भाँति ॥

Sanskrit S'loka

उदये सविता रक्तो रक्तश्चास्तमने तथा ।
सम्पत्तौ च विपत्तौ च महतामेकरूपता ॥

(6) Rahīm in one of his Sorathes advises complete disassociation with a wicked fellow;

friendship or enmity, with such a person is bound to bring in its wake great calamity just as a charcoal burns the hand when hot and blackens it when cold —

Rahim's Soratha

ओछे को सतसङ्ग रहिमन तजहु अगार ज्यात।
तातो जारे अङ्ग, सीरे पै कारो करे॥

Sanskrit Sloka

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत्।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम्॥

(7) In a beautiful Sanskrit verse, the sea is ridiculed for its inability to quench the thirst of a traveller for which the latter is to seek for the favour of a well —

Rahim's Doha

धनि रहीम जलकूप को, लघु जिय पियत अघाय।
उदधि बडाई कौन है जगत पियासो जाय॥

Sanskrit Verse

हेलोल्लासितकल्लोल धिक् ते सागर गर्जितम्।
तव तीरे तृषाक्रान्त पान्थ पृच्छति कूपिकाम॥

(8) Rahim in a beautiful verse advocates supplication only to the great the lofty for

people longing for water dig out the course of of a river, though dry —

Rahīm's Couplet

रहिमन दानि दरिद्रतर, तऊ जाँचिबे जोग ।
ज्यो सरितन सूखा परे, कुँआ खनावत लोग ॥

Sanskrit Verse

साधुरेवार्थिभिर्याच्य क्षीणवित्तोऽपि सर्वदा ।
शुष्कोऽपि हि नदीमार्गः खन्यते सलिलार्थिभि ॥

(9) Rahīm is of opinion that evil company cannot divorce one from his inner good qualities just as the sandal tree, though infested with poisonous snakes, is free from poison, i e, is not itself *poisonous* —

Rahīm's Dohā

जो रहिम उत्तम प्रकृति, का करि सकत कुसग ।
चन्दन विष व्यापत नही, लपटे रहत भुजग ॥

Sanskrit Couplet

विकृति नैव गच्छन्ति सङ्गदोषेण साधव ।
आवेष्टित महासर्पैश्चन्दन न विषायते ॥

(10) Rahīm in a beautiful Dohā advises cutting up all connections with evil-doers as their associates always become entangled for crimes committed by them, e g it is Rāvana who stole

away Sīta but the Sea had to pay the penalty for it—it was tied up by Rāmacandra as a consequence of its close contact with Rāvana —

Rahīm's Dohā

वस कुसङ्ग चाहत कुसल, यह रहीम जिय सोस।
महिमा घटो समुद्र की, रावन वस्यो परोस।

Sanskrit Verse

दुर्वृत्तसगतिरनर्थपरपराया
हेतु सता भवति कि वचनीयमत्र।
लङ्केश्वरो हरति दाशरथे कलत्रम्
आप्नोति वन्धनमसो किल सिन्धुराज ॥

Thus, a large number of the Dohās, Sorthes or Barves of Rahīm shows that Rahim was very greatly influenced by Sanskrit Poets. Himself a Sanskrit Poet, he was undoubtedly a great admirer of Sanskrit Learning, and it is in the fitness of things that, in his own writing, a great love and admiration for Sanskrit Poets would be exhibited and his composition, too, would betray the great influence exerted by them upon him

Rahīm's bounteous nature and mastery over Sanskrit Language are both exhibited from many stories that have passed into legends.

One runs as follows. Once Jagannātha Tris'ulin recited a verse before Rahīm purporting that *an influential person is worth nothing* unless he molests his enemies, renders his friends service and extends to his intimates constant hospitality. Rahīm at once replied in a Sanskrit verse meaning that when in power, a man must render sincere service to all irrespective of friends or foes; otherwise, he is simply a worthless person :—

Jagannatha Tris'ulin's Verse

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन ॥

Rahīm's reply

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नोपकृतं नोपकृतं नोपकृतं किं कृतं तेन ॥

Kes'avadāsa, Gaṅga, Sant, Harināthа, Tārā Kavi, Mukunda, and many other Hindu Poets showered upon Rahīm sincere praise for his great love for Indian civilization and Culture.

CHAPTER IV.

SANSKRIT WORKS OF RAHIM

1. Rahim Kavya

आनीता नटवन्मया तव पुरः श्रीकृष्ण या भूमिका
व्योमाकाशखखाम्बराब्धिवसुवत् (?) त्वत्प्रीतयेऽद्यावधि।
प्रीतस्त्वं ननु चेन्निरीक्ष्य भगवन् स्वप्रार्थितं देहि मे
नो चेद् ब्रूहि कदापि मानय पुनस्त्वेतादृशी भूमिकाम् ॥

Translation In order to please you, Lord Srikrisna, I have, uptil now, acted 84,00,000 lakhs of times in different roles before you (i e have undergone 84,00,000 births). If you are pleased, O Lord, kindly grant me my prayers, after scrutiny Otherwise, tell me off and do not drag me into any such acting any further.

Rahīm also wrote a Chappaya on the above context which is quoted here —

कवहुँक खग मृग मीन कवहुँ मर्कट तन धरिके।
कवहुँक सुरनर असुर नाग मेप आकृति करिके॥
नटवत लखि चौरासि स्वांग धरि धरि मैं आयो।
हे त्रिभुवन के नाथ रीझ को कछू न पायो॥
जो हो प्रसन्न तो देहु अब मुकतिदान मांगू विहँस।
जो पै उदास तो कहहु इमि मत धर रे नर स्वांग अस॥

Verse 2

रत्नाकरोऽस्ति सदनं गृहिणी च पद्मा
किं देयमस्ति भवते जगदीश्वराय ।
राधागृहीतमनसेऽमनसे च तुभ्यं
दत्तं मया निजमनस्तदिदं गृहाण ॥

Trans. What can I give you, the Lord of the universe, whose abode is the sea and whose house-keeper is Lakṣmī (herself). Rādhā has, (however), stolen your mind; so you, without mind, may please accept my mind which I have (already) offered you.

Verse 3

अहल्या पाषाणः प्रकृतिपशुरासीत् कपिचमू-
गुहोऽभूच्चाण्डालस्त्रितयमपि नीतं निजपदम् ।
अहं चित्तेनाश्मा पशुरपि तवार्चादिकरणे
क्रियाभिश्चाण्डालो रघुवर न मामुद्धरसि किम् ॥

Trans. Ahalyā was a stone; the army of monkeys animal by nature; Guha a Caṇḍāla; all of the three were acceptable to your holy feet. I am a stone in heart; an animal with regard to worshipping you, and similar other matters; a Cāṇḍāla in my acts. O illustrious one of the family of Raghu (Rāmacandra), (though I am a combination of all the three) why do not you come to my rescue ?

Verse 4

यद् यात्रया व्यापकता हृता ते
भिदैकता वाक्परता च नुत्या ।
ध्यानेन बुद्धे परता परेश
जात्याऽजता क्षन्तुमिहार्हसि त्वम् ॥

Trans O Lord! I have destroyed your all-pervasiveness by (ordaining for) pilgrimage, (Your) Oneness by my (sanction for worship of many Forms), (Your) indescribability by laudatory hymn (stuti), (Your) unintelligiblity by (endorsing) meditation, (Your) absence of births by (admitting of) births, (So) I pray for your pardon

Cf the following verse —

रूप रूपविवर्जितस्य भवतो ध्यानेन यद्वर्णितं
स्तुत्याऽनिर्वचनीयताऽखिलगुरोर्दूरीकृता यन्मया ।
व्यापित्वञ्च विनाशितं भगवतो यत्तीर्थयात्रादिना
क्षन्तव्य जगदीश तद्विकलतादोषत्रय मत्कृतम् ॥

Verse 5

दृष्ट्वा तत्र विचित्रिता तरुलता, मै था गया बाग मे
काचित्तत्र कुरङ्गशावनयना[1], गुल तोडती थी खडी ।
उन्मदभ्रूधनुषा कटाक्षविशिखै, घायल किया था मुझे ।
तत् सीदामि सदैव मोहजलधौ, हे दिल गुजारो शुकर् ॥

Trans. Having noticed there varieties of trees and creepers, I went to the garden, some gazelle-

eyed damsel, on her legs, was plucking flowers. She pierced me (through the heart) with the arrows of her side-glances (shooting out from) her captivating bow-like brow. So I am always pining in the sea of illusion. O mind! be thankful for such a pass.

Verse 6

एकस्मिन् दिवसावसानसमये, में था गया बाग् मे
काचित्तत्र कुरङ्गबालनयना[1], गुल् तोड़ती थी खड़ी।
ता दृष्ट्वा नवयौवना शशिमुखी, मै मोह् मे जा पड़ा
नो जीवामि विना त्वया शृणु प्रिये, तू यार कसे मिले ॥

Trans. One evening I had been to the garden when some damsel possessing(as beautiful eyes as those of) an young deer, on her legs, was plucking flowers. Having seen her in the prime of her youth, the moon-faced one, I fell into a swoon. O dear one, I cannot live without you; listen, how can I get you ?

Verse 7

अच्युतचरणतरङ्गिणि शशिशेखरमौलिमालतीमाले।
मम[2] तनुवितरणसमये हरता देया न मे हरिता ॥[3]

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1. v. r. नयनी। 2. v. r. त्वयि।

3. This verse is attributted to *Daraf khan* of Bengal; v. 2 of Gangā-stuti, Bṛhat stava-kavaca-mālā by Avinās'acandra Mukhopādhyāya, 10th ed. pp. 509—510.

Rahīm's Dohāvali begins with a verse with the same idea :—

अच्युतचणतरङ्गिणि, शिव-सिरमालतीमाल।
हरि न बनायो सुरसरी, कीजो इंदव-माल॥

Trans. O rivulet flowing at the feet of Acyuta, the jasmine-garland on the forehead of S'iva (bearing the moon on his forehead), during the time of the disposal of my body, kindly give me *Harashıp* and not *Harıshıp* [i. e. I desire you as my (loveliest) decoration on my forehead and not as one flowing by the feet].

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2. MADANASTAKA*

His Madanāṣṭaka also bears a preponderating stamp of Sanskrit. In some version, the verse "दृष्ट्वा तत्र विचित्रितां तरुलतां" etc. is also included in the मदनाष्टक। The other verses in it of the same type are :—

(१)

वहति मरुति मन्दं मैं उठी राति[1] जागी
शशिकरकर लागे सेजको छोड़ भागी[2]।
अहह विगतः(?) स्वामी मैं करुं क्या अकेली[3]
मदन शिरसि भूयः क्या वला आन लागी॥

(२)

विगतघननिशीथे चांद को रोशनाई
सघनघननिकुञ्जे कान्ह वंशी वजाई।
सुतपतिगतनिद्रा स्वामियां छोड भागी[4]
मदन शिरसि भूयः क्या वला आन लागी।

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* Two different versions of the Madanastaka are available.

1. V.r. रात। 2. V.r. सेल ते पंन वागी। 3. V.r. क्या क्यों मैं अभागी। 4. V.r. भागी।

(३)

हरनयनहुताशज्वालया जो जलाया[1]
रतिनयनजलौघैः खाख बाकी बहाया।
तदपि दहति चित्तं मामकं क्या करौंगी
मदन शिरसि भूयः क्या बला आन लागी ॥

(४)

हिम रितु रतिधामा सेज लोटौं अकेली
उठत विरहजाला क्यौं सहौं री सहेली।
इति वदति पठानी मद्मदागी विरागी[2]
मदन शिरसि भूयः क्या बला आन लागी ॥

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1. V.r. हरनयनहुताशज्वालया भस्मिभूत।
2. V.r. चकितनयनबाला तत्र निद्रा न लागे।

3. THE KHETA KAUTUKA OF NAWAB KHAN KHANAN

The Kheta-Kautuka of Nawab Khān Khānān is an astrological work. Kheta means 'Graha' or planet, and their Kautuka or influence upon human being in fashioning their destiny is the subject-matter of the work

In 1830 S'aka i e., 1908 A. D., the Laksmī-Venkates'vara Press, Bombay, published the work. It is by no means a critical edition and really, full of mistakes of all sorts, e. g., the second pāda of V. 2 is metrically defective. The commentator in Hindī explains a word "Aham-buddhi" in the commentary which makes the sense as well as the metre all right. The editor appears to have ignored the importance of the commentary or in any case, has not closely verified the readings of the commentary with those of the text.

The astrologers assert that the movement of the planets on the Rās'i-Cakra clearly indicates the fate of a human being and an expert in this

science can exactly foretell on calculations what is in store in future for the person in question

There are 12 *Rasis* which the planets are to traverse and their period of rotation varies a good deal thus the sun is said to have traversed the whole Cakra in course of a year as he takes a month to pass through each Rasi Thus the moon stays 2¼ days Mars (Mangala) one and a half months Budha 18 days Brihaspati one year Sukra or Venus 28 days Sani or Saturn two and a half years and Rahu and Ketu 1½ years in each Rasi and so they take 27 days one and half years seven months six days twelve years eleven months six days thirty years and eighteen and eighteen years respectively in passing through the whole Zodiac This is how they normally move but allowances have to be made for their speedy or slow movements and the periods of their stay in particular Rasis vary accordingly

This Rasi Cakra is supposed to be the ordainer of human fate The Lagna as determined during the birth time of a particular individual serves as the key note to all calculations Lagna is known as the Tanu sthana of the newly born baby its physical development etc, also depend upon this The figure immediately after the

the Lagna is known as the Dhana Sthāna, the third one as the Bhrātr-sthāna and so on These twelve Rās'is are called the Dvādas'a Sthānas or Bhāvas of the babe

The Kheta-Kautuka contains in 99 verses the Bhāva-Phalas of the twelve Rās'is Again, allowances must be made for varying results in accordance with the strengthening or weakening outlook of the planets It is only natural that their influence under all circumstances cannot be just the same

Besides, in the last 25 verses, 25 Rāja-yogas, or lucky combinations of planets have been dealt with They point out the particular planetary situations which are bound to bring about good luck in due course They may even forecast Kingship under extremely favourable planetary combinations

Though the work is composed in Sanskrit, it abounds in Persian words We rarely come across such works now a-days but Nawab Khan Khānan tells us that it was no uncommon feature in those days, many of his predecessors wrote in a sort of mixed language—Sanskrit interspersed with Persian words —

फारसीयपदमिलितग्रन्था खलु पण्डितै कृता पूर्वं ।
सम्प्राप्य तत्पदपथ करवाणि खेटकौतुक (?) पद्यम् । ॥२॥

We cite here a few examples —

यदि भवति जलादुल्कल्कको मौतखाने
सततमहितभापी गुह्यरुक् स्त्रीसुखोन ।
मुतफकिरवदामे जोहरी सोऽय जख्मी
कमफहमनन स्याल्लागरोऽसुग्विपारे ॥३४॥

If the planet Mangala or Mars is in the eighth house or Rasi the person in question talks rudely suffers from venereal diseases and proves wretched from the point of view of conjugal love He indulges in worrying for nothing but remains alert all along Further he suffers from sores lacks intelligence, and becomes physically weak owing to anaemia itches or similar diseases

Here the word Jaladulkalkaka means Mars, Mautakhana means the eighth house on the Zodiac Jauhari an expert, Jakhami with a wound, Kamphaham a man dull in intellect

तवगरस्थारमजसोऽप्युर् स्यादातापणीमूं वग्रियस्तिपाहो ।
सर्दारस्य पारदिलो दयीदन्तन्तो यदा मान्नि-
मताान स्यात ॥४१॥

If the planet *Mercury or Budha* stays in the *eleventh* house on the Zodiac the person in question becomes wealthy, famous for fighting a leader and endowed with a golden heart.

Here the Persian word Dabīrulkalka means Budha or Mercury, Yāptımakān means eleventh house, Tabangar rich, Sıpāhī a soldier, Sardāraka a leader, Pākadıla endowed with a golden heart

गाफिलो बहुपराक्रमयुक् स्यान्मानव परुषवाक् च बखील ।
पाल्को भवति श्रेष्ठजनाना मुश्तरी यदि,बिरादरखाने ॥५३॥

If the Jupıter or Brıhaspatı is in the third astronomical house, the person in question tends to become idle, but exertive in nature, talks rudely, is niggardly in expenses but at the same time, cares for the maintenance of the greatest.

Here Gāphıla means idle, Bakhıla miser, Mus tarī Jupiter and Bıradarakhan third house (on the Zodiac)

Then we give two examples in this connection from the section on Rājayoga —

यदा मुश्तरी कर्कट वा कमाने यदा चश्मखोरा
जमी वासमाने।
तदा ज्योतिषी क्या लिखे क्या पढेगा हुवा बालका बादशाही
करेगा ॥१४॥

If *Jupiter or* Brhaspatı be in the Karkata house or the house of wealth and S'ukra be in the tenth place, then that particular babe need not await for the decision of the astrologer (literally

what would the astrologer read or write for him ?), he is bound to become a King

यदा चश्मखोरा भवेद हप्तखाने शशी दोस्तखाने
मिरीखोऽथ नक्रे ।
सुरत(?)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्ड ॥२३॥

If the blind (rather one-eyed) planet, i e, Sukra or Venus be in the seventh house and the moon be in the house of the friend i e the fourth house and Mars be in the Makara Rasi, then the person in question obtains fame and beauty, develops a holy temperament destroys hostile army and becomes very majestic

Here the words Casamkhora i e, blind Hapta standing for Sapta Dostakhana meaning the house of the friend Mirikha or Mars Surat Kamal Dinadar Ganima and Jahan are Persian words used freely in a work in Sanskrit—evidently for popularising astrology to people at large

These Raja Yoga verses exhibit a preponderance of Hindusthani Words This is probably purposed people with an inherent tendency to know about their furture affluence are likely to appreciate these verses more in their mixed colloquial garb than otherwise

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc This is an important Literature that developed with rapid strides during Muslim Rule in India Unfortunately, modern scholars have been till now apathetic to this interesting subject, but it is now time when some of the leading works on the subject as mentioned below be critically edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world —

1 खेट-कुतूहल by सुरजित्, 2 खेट-कर्म by भास्कर, 3 खेट-कृति by राघव, 4 गेट-चिन्तामणि, 5 खेट-तरङ्गिणी; खेट-पञ्चाङ्ग, 6 खेट पीठमाला by आपदेव, 7 खेट-प्लव by काशीराज, 8 खेट बोध by कोणेरिन्, 2 खेट-भूषण by रामचन्द्र, and 10 खेट सिद्धि by दिनकरभट्ट।

Amongst these works the Kheta kautuka of Nawab Khān Khanān is of outstanding merit Further details about this literature and the relative importance of the Kheta kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol II We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I

अथ खेटकौतुकम्

[नवाब खानखान अब्दुर रहीम विरचितम्]

यत्पदपङ्कजरेणो प्रसादमासाद्य मर्त्यसुरनेषु ।
प्रणमामीष्टसुमूर्ति तामत्रमरा प्रभुत्वमपि यान्ति ॥१॥

फारसीयपदमिलितमन्था खलु पठितैः कृता पूर्वं ।
सम्प्राप्य तत्पदपथ करवाणि खेटकौतुकं पद्यैः ॥२॥

अथ लग्नस्थसूर्यफलम्—

लग्नग मुश्तरीसिटफ्ता लागर कामिनीरूपिनो दुष्प्रजो वै यदा ।
पश्यरामारतो राशिमोनाग्गो ग्रानशीनोऽथ शीर्ष्यौ निर्गष्ठ पुमान् ।३॥

द्वितीयभावस्थसूर्यफलम्—

यदा चश्मखाने भवेदाफ्तावस्तदा ग्रानशीनोऽथ ग़ुस्सर्वमुदाम् ।
सदा तङ्गदिल्गरजो द्रव्यहीन कुवेरो गरी स्याद् वे गोशो[2] दिवासान् ॥

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(1) The verse is composed in Gitechanda, having 30 matras (12+18) in the first half and 30 matras in the 2nd half (12+18). The metre is at present, is defective—there are only 17 matras instead of 18. "Kheta kut halam" makes the metre perfect.

(2) The metre in this verse is Bhujangaprayata. The 4th Pada is defective, "bihosa" instead of "behosa" would make it all right.

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject; but it is now time when some of the leading works on the subject as mentioned below be criticially edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world :—

1. खेट-कुतूहल by सुरजित् ; 2. खेट-कर्म by भास्कर, 3. खेट-कृति by राघव, 4. खेट-चिन्तामणि ; 5. खेट-तरङ्गिणी ; खेट-पञ्चाङ्ग ; 6. खेट-पीठमाला by आपदेव ; 7. खेट-प्लव by काशीराज ; 8. खेट-बोध by कोणेरिन् ; 2. खेट-भूषण by रामचन्द्र ; and 10. खेट-सिद्धि by दिनकरभट्ट।

Amongst these works the Kheta-kautuka of Nawab Khān Khānān is of outstanding merit. Further details about this literature and the relative importance of the Kheta-kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol. II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I.

अथ खेटकौतुकम्

[नवाब खानखान आब्दुर रहीम विरचितम]

यत्पदपङ्कजरेणो प्रसादमासाद्य सर्वभुवनेषु ।
प्रणमामीष्टसुमूर्ति तामहममरा प्रभुत्वमपि यान्ति ॥१॥

फारसीयपदमिलितग्रन्था खलु पण्डितै कृता पूर्वं ।
सम्प्राप्य तत्पदपथ करवाणि खेटकौतुक[1] पद्यै ॥२॥

अथ लग्नस्थसूर्यफलम्—

लग्ने सम्राट्खेटस्तदा नागर कामिनीदर्पितो दुष्प्रजो वै यदा ।
पण्यरामारतो राशिमीजानगो मानवीनोऽथ हीर्षी विदाढ़ी पुमान ॥३॥

द्वितीयभावस्थसूर्यफलम्—

यदा चश्मखाने भवेदाफ्ताबस्तदा आदमीनोऽथ गुस्सावर्गुदाम ।
सदा तङ्गदिलशत्रुगो दौलतीन कुवेशो गवी स्याद् बेगैशो[2] दिवासाम् ॥

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(1) The verse is composed in Gitichandas, having 30 matras (12+18) in the first half and 30 matras in the 2nd half (12+18) The metre, as at present, is defective—there are only 17 matras instead of 18 "Khetakutukam" makes the metre perfect

(2) The metre in this verse is Bhujangaprayata. The 4th Pada is defective, "bibośo" instead of beboś, would make it all right

पञ्चमभावस्थचन्द्रफलम्—

चमर्यदेन्नगेहग म गुल्फरू भवेन्नर ।
चलान्नितो हि पादकी नदिल्पिशर्मकानग ॥१६॥

षष्ठभावस्थचन्द्रफलम्—

चालतो ायपचपत्तपीडितो हि नद्शाक्ल् ।
लागर क्रमर्भवेद्रिपी यदा नर सरक् ॥२०॥

सप्तमभावस्थचन्द्रफलम्—

जन्मकामग कमर्यदा भवेन्नरो भृशम् ।
गुल्फरू यशी गनी यश करोत्यहर्निशम् ॥२१॥

अष्टमभावस्थचन्द्रफलम्—

उमग्रहे कमर्यदा नरो भवेत्सदाऽऽमयी ।
चहिर्जगुर्द गुस्सरर्य देशगुन् च निर्दयी ॥२२॥

नवमभावगतचन्द्रफलम्—

नशीवखानग कमसु ईशसंज्ञक नरम ।
मुतम्मविल्च आमिल सिरम्युच करोति वै ॥२३॥

दशमभावस्थचन्द्रफलम्—

कमर्यदा गृहाश्रितो हि दम्नवारच नरम् ।
तयन्नर च कामिन करोति वै च मानिरम् ॥२४॥

एकादशभावस्थचन्द्रफलम्—

धनाधिपश्च ररग्द मरदी सुबुद्धिपुन्नर ।
शिरींसनुन विदूषको भवेद्यदा कमर्भवे ॥२५॥

द्वादशभावस्थचन्द्रफलम्—

व्ययालये कमर्गेदा भवेत्किरीह चश्मरान् ।
शिरोमनश्च गिश्मनाप्यकीर्तिमान् हि अस्य ॥७६॥

इति चन्द्रफलम् ।

अथ लग्नस्थमङ्गलफलम्—

यदि भवति मिरीखो लग्नग स्त्रिदमनाक्स्या-
द्रुधिरभ्रमरोगैः पीडितो मुफ्लिसश्च ।
सकलजनविरोधी हासिलो लागरो ना
जनुषि खलु वियोगी दारपुत्रैर्हमेशा ॥७७॥

द्वितीयभावस्थमङ्गलफलम्—

यदि भवति मिरीखश्चश्मखाने येजोरा[5]
सुतधनसुखदारैर्वर्जित शूरग स्यात् ।
नसनयसुनफर्द्दीनिशामिर्यद
खलजन मसुद्दिमानिय फर्नेकार ॥७८॥

तृतीयभावस्थमङ्गलफलम्—

जरगुरनदा फिरसतन्द्वस्नात
सनतिमतिरो मयुतोऽमयुनश्च ।
यदि भवति मिरीख स्तुरो या मुर्न्ल
धनरहितस्याद्धिराग हे ना ॥७९॥

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(5) This should be फिरोज for the sake of metre

तृतीयभावस्थसूर्यफलम्—

यदा सम्शखेटस्तृतीयस्थितो नेककर्दानिरोगो हि शीरींसखुन्[3] ।
सदा मोदते रम्यसीमन्तिनीभि सवारो धनाढ्यो हि नि`कोपशन्[4] ॥५॥

चतुर्थभावस्थसूर्यफलम्—

यदा मादरागारग सम्शखेट सुखी नो हि शस परेशानक स्यात् ।
सदा म्लानचित्तोऽथ वेश्यारतो वा तथा जायते बेखुशी हिर्जगर्द ॥६॥

पञ्चमभावस्थसूर्यफलम्—

अक्रखाने यदा सम्शखेटस्तदा मानवो मानहीन सदा जाहिल ।
स्वल्पसङ्गप्रजश्चौर्यचिन्ताधियुग् गुस्वरो धर्मकार्ये सदा काहिल ॥७॥

षष्ठभावस्थसूर्यफलम्—

यदा मर्जखाने भवेदाफ्तावो जलीलो गनी खूब्रोह अयाच ।
सदा मातृपक्षोद्ध तस्यायलब्धिनिरोगो नर शत्रुमर्दी तदा स्यात् ॥८॥

सप्तमभावस्थसूर्यफलम्—

यदा सम्शखेट स्मरस्थानगश्चिन्तया व्याकुलो ना भवेत्तामुक[5] ।
सदा क्षीयते कामिनीभिर्महायज्ञको युद्धभूमौ चलोजम्वर[6] ॥९॥

अष्टमभावस्थसूर्यफलम्—

यदा सम्शखेटो भवेन्मौतखाने मुशाफिर्निशे क्षुत्तृपापीडितो हि ।
सदोद्योगहीनो महालागर स्वीयदेश विहायान्यदेशाटन स्यात् ॥१०॥

नवमभावगतसूर्यफलम्—

रवौ वेपखाने प्रसिद्ध सुखी माननश्चान्यचित्तैरल शोभते ।
विप्रवृन्दैर्युतो मातृपक्षात् सुख नो धनाढ्यो यदा जायते योऽन्न ॥११॥

(3 6) Metre defective

दशमभावस्थसूर्यफलम्—

रवौ शाहखाने धनाढ्यो बकारस्तदा मोदते वाजिवृन्दैः सुखी च ।
महीपान्तिकी नेककिर्दा सुशीलो जमीले पितुः सौख्यमल्पं भवेद्वै ॥१२॥

एकादशभावस्थसूर्यफलम्—

यदा यापितखाने भवेत्सम्शखेटः सुवेषो धनी वाहनाढ्योऽल्पशील ।
सुयोषः शुभीका सिपाही सलाही सयिर्गीतगाने सुनेत्रोऽपि शिर्दार् ॥

द्वादशभावस्थसूर्यफलम्—

यदा खर्चखाने भवेत् सम्शखेटस्तदा कम्मनिर्मानहीनो नरः स्यात् ।
अहल्यर्चकः सत्क्रियो वा शरारत्पनाह् सदा पीड्यतेऽङ्गेषु रोगैः ॥१४॥

इति तन्वादिभावस्थसूर्यफलम् ।

अथ लग्नस्थचन्द्रफलम्—

जवर्कआर्यदाङ्गगस्तवङ्गः सुरूपवान् ।
सुधीः सुखी नरा भवेद्विलोमगश्च तत्र हि ॥१५॥

द्वितीयभावस्थचन्द्रफलम्—

कमर्यदा धनालये धनी दमी प्रियंवदः ।
विदूषको नरो भवेद्वलान्वितो यशी नरः ॥१६॥

तृतीयभावस्थचन्द्रफलम्—

कमरिलाधरालये नरो हि या सुशीलः ।
सदा बली च सालिरः सुकर्मकृन्नरो भवेत् ॥१७॥

चतुर्थभावस्थचन्द्रफलम्—

कमर्यदाम्बुगेहगः सखी सुकर्मवः प्रभुः ।
भवेन्नरश्च मञ्जिमी बदा सुधः सुभाग्यवान् ॥१८॥

चतुर्थभावस्थमङ्गलफलम्—

पदकरजशिराडवै नो तनूत्थ सुखं च
समरधरधरायां धैर्ययुन्धी धनीनः ।
खरयुशनक वेदर्द् कर्जमन्दो ह्मेशः
प्रभवति च मिरीखो दोस्तखाने नरश्चेत् ॥३०॥

पञ्चमभावस्थमङ्गलफलम्—

कमफह्मतदाना अक्लखाने मिरीख
पिशरजर वजीरस्ते स्त दरूखानये स्यात् ।
अनिलकफजरोगैर्व्यागुलो वेमुरीवत्
गुसवर वद-अक्लश्चोदरव्याधियुक् स्यात् ॥३१॥

षष्ठभावस्थमङ्गलफलम्—

रिपुजनपरिहन्ता खूनरो हम्जवान् स्या-
ञ्जशनजरजलालैर्युङ् नहेवानजातः ।
यदि भवति मिरीखो मर्जखाने फदर्दान्
कृतकुलजननीखो मातृपक्षे कुठारः ॥३२॥

सप्तमभावस्थमङ्गलफलम्—

कमशाइयत किर्यांवदचवेरा नहि स्या-
ज्जिह्लि जुलुमजङ्गयुङ् न चाष्ठरः समाखे ।
तनुधनगमयेश्मस्त्री-सुखैर्वर्जितोऽसौ
भवति यदि जलादुल्पन्को जन्मकाले ॥३३॥

अष्टमभावस्थमङ्गलफलम्—

यदि भवति जलादुल्पन्को मौतखाने
सततमहितभाषी गुहास्मस्त्रीमुखोनः ।

मुतफकिरवदामे जौहरी सोऽथ जख्मी
कमफहमसन स्यालागरोऽस्तुविकारैः ।३४।।

नवमभावस्थमङ्गलफलम्—

नरपतिकुलमान्य सलभो चन्दनादौ भवति यदि जलादुल्कल्को वख्तखाने।
परयुवतिरत स्यान्मानवो भाग्यवान् वै पुरजसुरसुसिद्धो हिर्जगर्दश्च लेख ।।

दशमभावस्थमङ्गलफलम्—

फुरफितरितसक्ष कामिलो नेकर्किर्दा-
र्नयसमरिह लोके पूनित साहसी च।
मिहिरजरजलालख्वारजेरर्युतो ना
भवति यदि मिरीख शाहखाने सखी स्यात् ।।३६।।

एकादशभावस्थमङ्गलफलम्—

जरमखमलमर्ज्यांजर्कशीसाहिरीभि-
स्तुगरथपदात्यैर्युग्जनश्चारिहीन ।
यदि भवति जलादुल्कल्को यामिखाने
मदनसमरदश्च पण्डित सत्यगन्ता ।।३७।।

द्वादशभावस्थमङ्गलफलम्—

यदि भवति मिरीख खर्चखाने गलश्च
स्वजनहृदयभेत्ता कर्कशैर्ना वचोभि ।
महमहयजजुल्मी साहिदोषेथन भाग्
जठरदहनदर्पी नुहमेश परेशान् ।।३८।।

इति भौमफलम् ।

अथ लग्नस्थबुधफलम्—

साहब् सनारो जितसूनरोमा तुतारद साहबहिम्मतश्च ।
ताले भवेच्चेत्सततं विनीतो दाना चिरं चात्मजसौख्ययुक् स्यात् ॥३६॥

द्वितीयभावस्थबुधफलम्—

शीरींसखन् दानिशवर्गनीचतरङ्गर स्यान्यदि चश्मखाने ।
उतारदो ना स्वजनानुरक्तो भवेद्विनीत शुभकृत्यमेति ॥४०॥

तृतीयभावस्थबुधफलम्—

मुरौवती साहबदर्दसञ्ज प्रभूतमित्र प्रमदाप्रियश्च ।
उतारदश्चेन्नशरोयशीयुगोनो भवेना खुशरो हमेश ॥४१॥

चतुर्थभावस्थबुधफलम्—

पुष्टोऽनपत्योऽथ स वै यथेच्छो दानीश्वरो गीतप्रिय सखी च ।
उतारद स्याद्यदि दोस्तखाने शीरीसखुन्कार्यगते सुखी च ॥४२॥

पञ्चमभावस्थबुधफलम्—

सुतान्वित सुरर्फिलङ्कवेना युतारद स्याद्यदि श्रलखाने ।
दानाग्रणी साविरसन्नकश्च शिगूफुम्साहबहिम्मतश्च ॥४३॥

षष्ठभावस्थबुधफलम्—

वैरो नर स्यान्नसिश्रा विधाना दस्तुल्वर काहिलजाहिलोऽपि ।
बद् सखाने हि भवेन्नीमस्कन्दो यदा साधविपचयुक् चेत् ॥४४॥

सप्तमभावस्थबुधफलम्—

तन्लेवर मत्यवचा सुमान्वि परोपकारी धनखनरी च ।
उतारद स्याद्यदि सप्तम च भवेत्तर कामिल वा मुरौवत ॥४५॥

अष्टमभावस्थबुधफलम्—

उमर्दराजः सुतरां सगर्वमेकं पुरं पार्थिवलब्धचित्तम् ।
वेरो विधान हि नरं प्रकुर्यात्तुतारदो मार्गमकानगश्चेत् ॥४६॥

नवमभावस्थबुधफलम्—

दानीश्वरः सत्यगुरुल्लपेलः खुशी गनी धर्मपरस्तवङ्करः ।
यदा ह्वीम्ल्कलको नशीनखाने भवेत्स प्रथित शुभङ्करः ॥४७॥

दशमभावस्थबुधफलम्—

साहब् जलालो सुतमीवल (?) स्यान्नरेन्द्रमुख्यः शुभकर्मकृत्ता ।
शीरींसखुन्साहवर्दमङ्गश्चोतारदश्चेत्सलु शाह्खाने ॥४८॥

एकादशभावस्थबुधफलम्—

तवङ्गरश्चात्मजमौल्ययुक्तस्याद्दानाम्नलीभू पप्रियस्सिपाही ।
सर्दारक पाकदिलो ह्वीम्ल्कल्को यदा आफितमकानगः स्यात् ॥४९॥

द्वादशभावस्थबुधफलम्—

नापाकजनैश्चारुगुणैरपेतो वेतालकः कम्शदवर्वदश्च ।
उतारदः स्याद्यदि खर्चखाने भवेद्धिरीसोपि च गर्दवर्दः ॥५०॥

इति बुधफल समाप्तम् ।

—:०—

अथ लग्नस्थगुरुफलम्—

मुश्तरी यदि भवेद्धि तनि साहिबः खुशदिलो मनुजः स्यात् ।
आमिलः पुरमसुम मिरदारः फारसी हासिरो सहबूतः ॥५१॥

द्वितीयभावस्थगुरुफलम्—

मुश्तरी यदि भवेन्नरखाने बुजरुग परमपुण्यमतिस्स्यात् ।
कामिलः कनकमनुयुतश्च गररो हि मनुजो अरदारः ॥५२॥

तृतीयभावस्थगुरुफलम्—

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च बखीलः।
पालको भवति श्रेष्ठजनानां मुश्तरी यदि बिरादरखाने ॥४३॥

चतुर्थभावस्थगुरुफलम्—

अश्वजर्जरकशीरथफीलैर्युग्जनः प्रियतमः खलु राज्ञः।
मुश्तरी यदि भवेद्धि चहारुम्खानये सकलसौख्ययुतः स्यात् ॥४४॥

पञ्चमभावस्थगुरुफलम्—

पण्डितः पुरुतरद्द आयः पुत्रपौत्रसहितो महबूबः।
मुश्तरी यदि भवेत्फरजन्दस्यालये न मनुजो जरदारः ॥४५॥

षष्ठभावस्थगुरुफलम्—

काहिलश्च बहुरोगयुतश्च मानवो वदसखुन्वदशिल्कः।
मुश्तरी यदि भवेद्रिपुखाने मातुलादिभवसौख्यविहीनः ॥४६॥

सप्तमभावस्थगुरुफलम्—

फाजिलः सुखयुतः सुविनीतो ह्म्जवाक् च रमणीसुखयुक्तः।
फारसश्च चतुरः किल ना स्यान्मुश्तरी यदि भवेज्जनखाने ॥४७॥

अष्टमभावस्थगुरुफलम्—

बेदिलश्च परदेशरतश्च जाहिलः खलु नरः सगदश्च।
मुश्तरी यदि हि हुश्तमखाने गुस्सः किल भवेज्जनमस्तः ॥४८॥

नवमभावस्थगुरुफलम्—

इज्जते च खुशपीरजवांश्च खूसरो बहुमुरी च मुशीरः।
आमिलश्च यदि यक्तमखाने मुश्तरी प्रविभवेत् खलु यस्य ॥४९॥

दशमभावस्थगुरुफलम्—

पालकीजलचवाहरफील सयुतो विविधवस्त्रविशालै ।
सुश्तरी भवति शाहमकाने साहब खलु नरो नसर स्यात् ॥६०॥

एकादशभावस्थगुरुफलम्—

साविरः शुभतनुर्जरदार फारशी बहुपरान्नयुक् स्यात् ॥६१॥
काबिलश्च यदि यापिलमकाने मुश्तरी प्रविभवेत्खुशरी स्यात् ॥६१॥

द्वादशभावस्थबृहस्पतिफलम्—

मुफिलस कमफहम गतलज्जो बदसखुश्च रणभूतलचिन्त ।
काहिलश्च यदि चर्चमकाने मुश्तरी भवति ना बदफैल ॥६२॥

इति बृहस्पतिफल समाप्तम ।

—(०)—

अथ लग्नस्थशुक्रफलम्—

अव्वलखाने जोहा महवश् सुकरच नृपतिम् ।
दानिशमन्द मनुज जरदार जनखुशरो प्रकुरुते ॥६३॥

द्वितीयभावस्थशुक्रफलम्—

शीरींसुखुन् मनुष्य जरजेवर्जेवरशीशालै ।
यश्मिहरा जरखाने जोहा कुरुते च मज्ज दवम् ॥६४॥

तृतीयभावस्थशुक्रफलम्—

जोहा भवति निरादरखाने चेन्मानवो जान ।
जोरावरो हरीश सालस्य सानुच साश्य ॥६५॥

चतुर्थभावस्थशुक्रफलम्—

ग्याशो मालदारो नेकीमारश्च पारसश्चेत्स्यात् ।
जोहरा दोस्तमकाने भवति मनुष्य प्रियवश्चाढ्य ॥६६॥

पञ्चमभावस्थशुक्रफलम्—

दानीश्वरो मनुष्य सुतधनधान्यैश्च सकुलो यस्य।
जोहरा पञ्चमखाने भवति यदा हि महीपते प्रीति ॥६७॥

षष्ठभावस्थशुक्रफलम्—

यारोन कम्सहवद् वेदर्दो जाहिलो जाल।
खलु जोहरा हि दुश्मनखाने नै वेदिलो भवति ॥६८॥

सप्तमभावस्थशुक्रफलम्—

साहवदर्द कुशल मकलकलासु फारसो ना स्यात्।
जोहा हफ्तमखाने स्त्रीजनचित्ताशुरञ्जको भवति ॥६६॥

अष्टमभावस्थशुक्रफलम्—

मगरूरो वदखुल्क स्त्रीधनसौख्यैश्च वर्जितो मनुज।
हश्तमखाने जोहरा भवति वितृप्त मनो न सग्रामे ॥७०॥

नवमभावस्थशुक्रफलम्—

नेकीकार सुभग खुशरो दानी च मानवो जोहरा।
वग्तमकाने मुर्ताज नशारश्च मज्लिसी भवति स इति ॥७१॥

दशमभावस्थशुक्रफलम्—

दर्राकोजरदार पितृगुरुभक्तश्च काविलो मनुज।
जोहा शाहमकाने भवति मुशीरश्च साहवो वा स्यात ॥७२॥

एकादशभावस्थशुक्रफलम्—

जरदार महबूब सिर्दार या मुरौवत मनुजम।
यापितमकाने जोहरा मर्देश पुम्दत वुम्ते ॥७३॥

द्वादशभावस्थशुक्रफलम्—

माहरुगर्चा यदकार् कमसहश्च मानवो मुदित ।
यदखल किल जोहरा खचमखाने हि गुरुस्वरो भवति ॥७४॥

इति शुक्रफल समाप्तम् ।

अथ लग्नस्थशनिफलम्—

ताल यदि स्याज्जुहला यदख्लश्च लागरो मनुज ।
शठकम्बुम वेदिल वाममतिपूर्ण प्रभुर्भवति ॥७५॥

द्वितीयभावस्थशनिफलम्—

याथागो यद्हाल कोतोदस्तश्च गुस्सरो जोहल ।
जरग्याने यदि मनुजो नाङ्ग परदेशगश्चापि ॥७६॥

तृतीयभावस्थशनिफलम्—

जोरावरो यशील खुशहाला च मानव सभ्य ।
अनुचरवृन्दसमेतो भवति यथा न निरादरे जोहल ॥७७॥

चतुर्थभावस्थशनिफलम्—

मुतफक्किरा वनाश परितप्तो मानवो जोहल ।
मादरखाने यदि स्यात् कमनोरश्च लागरो भवति ॥७८॥

पञ्चमभावस्थशनिफलम्—

बदअक्लो मुरफकिर मुतफक्करस्तिश्च काहिलो मनुज ।
जोह्ल पञ्चमखाने फोतद्दहश्च जाहिलो भवति ॥७९॥

षष्ठभावस्थशनिफलम्—

दानीश्वर जलील जनयति मनुजं मुक्रस नृपतिम् ।
निर्जितवैरिसमूह दुश्मनखाने स्थितो जोहल ॥८०॥

सप्तमभावस्थशनिफलम्—

बदरो जनः कृशाङ्गः कम्फ्हमश्च मानवो हिर्जः।
जानो वा स्याज्जोह्ली हफ्तुमखाने यदा भवति ॥८१॥

अष्टमभावस्थशनिफलम्—

बीमारश्च हरीशो दगालनाजश्च दोजखी मनुजः।
जोह्ल्हस्तुमखाने भवति बखीलः कृपालसो भीरुः ॥८२॥

नवमभावस्थशनिफलम्—

बख्तबुलन्दः श्रीमान् शीरींसखुनश्च मानवो यदि वै।
जोह्लो बख्तमकाने बेतालश्च हि कृपालुरपि भवति ॥८३॥

दशमभावस्थशनिफलम्—

शाहमकाने जोहलश्चेषु दशापते च मानवः शाहः।
अथवा भवेन्मुशीरः खुशखुल्कः सुकृती गनी नेही ॥८४॥

एकादशभावस्थशनिफलम्—

साहबदर्दो नेकः शीरींसखुनस्तवङ्गरो ना स्यात्।
यासमकाने जोहल ईशाः माबिरो रिपुहन्ता ॥८५॥

द्वादशभावस्थशनिफलम्—

तँगहालो बदफेलः पापासक्तश्च मुफिलसो मनुजः।
जोह्लः खर्चमकाने भवति हरीशः कृपालुरेव स्यात् ॥८६॥

इति शनिफलं समाप्तम्।

अथ लग्नस्थराहुफलम्—

अव्वलखाने यदा रासः निस्मनाकश्च काहिलः।
मनुजः स्यार्थवना स्याद्वदेरोगु नाहिलः ॥८७॥

द्वितीयभावस्थराहुफलम्—

कुलीबाह्यासिदरासो मालखाने च मुफ्लिसम् ।
करोति मनुज वाऽन्यदेशे धनसमन्वितम् ॥८८॥

तृतीयभावस्थराहुफलम्—

पाक शाहवल स्याद्वै नेकनामी गनी सखी ।
शीयुमखाने यदा रास प्रभवेन्मनुजो धनी ॥८९॥

चतुर्थभावस्थराहुफलम्—

रासश्चेद्दोस्तखाने स्यात् परेशानो मुसाफिर ।
नादानोऽपि च यादी च सौख्यहीनो विपद्गक ॥९०॥

पञ्चमभावस्थराहुफलम्—

पिसरखाने स्थितो रास पुत्रसौख्यविवर्जितम् ।
वेहोश दर्दशिकम नादान कुरुते नरम् ॥९१॥

षष्ठभावस्थराहुफलम्—

म्लेच्छावनीशाद्द्रव्याप्तिर्मिल च साहब नरम् ।
वद्खाना[व]स्थितो रास करोति रिपुसत्क्षयम् ॥९२॥

सप्तमभावस्थराहुफलम्—

हिर्जगर्दश्च वेतालो गुस्वरो वदूजनो भवेत् ।
हप्तमखाने यदा रास कलही मनुजस्तदा ॥९३॥

अष्टमभावस्थराहुफलम्—

हस्तमखाने यदा रास शरीरी स्यान्मुशाफिर ।
वेदीन जिश्मनाक स्याद् वदकारश्च मुफ्लिश ॥९४॥

नवमभावस्थराहुफलम्—

नस्तखाने यदा रास प्रभवेन्मनुजस्तदा।
जवाहिर्जेर्कशीयुत साहब सौख्यसत्वर. ॥९४॥

दशमभावस्थराहुफलम्—

रासो बादशाहखाने भवेज्जोरावरो गनी।
विपत्तपच्चरहितो मुईश पुतंश्दत ॥९६॥

एकादशभावस्थराहुफलम्—

यापवखाने भवेद्रासो जायते नहि साहब।
वेकारश्च कर्मन्द कलही मनुजस्तदा ॥९७॥

द्वादशभावस्थराहुफलम्—

रास स्थितो यदा यस्य खर्चखाने भवेत्तदा।
कलहप्रियवेकार कर्जमन्दश्च मुफिलश ॥९८॥

इति राहुफलं समाप्तम्।

अथ सर्वभावस्थकेतुफलम्—

यस्मिन्भावे फलं यद्धि राहो प्रोक्तं शुभाऽशुभम्।
तद्वदेव विजानीयात्तथैव शिखिनः फलम् ॥९९॥

इति ग्रहाणां द्वादशभावफलानि।

अथ राजयोगाध्यायः

यदा माह्तानो भवेन्मालस्थाने मिरीखोऽथवा मुश्तरी वख्तस्थाने ।
अतारिद् विलग्ने भवेद्वख्शापूर्णो भवेद्दानदारोऽथवा बादशाह् ॥१॥

भवेदाफतानो यदा पञ्चस्थाने पुनर्दैत्यपीरोऽथ केन्द्रे गुरर्वा ।
सुजात शुतर्फीलताज्याह्याढ्यो जरीजर्जरावस्यदात्तदिचरायु ॥२॥

यदा चश्मखोरा भवेद्दोस्तखाने ततो मुश्तरी दोस्तस्थानेऽथ लग्ने ।
अतारिद्धनस्थो बृहत्साहिबी स्याद् बृहद्(?) पशमलखजानासुपूर्णो ॥३॥

तृतीये भवेदाफतानस्य पुत्रो यदा माह्तानस्य पुत्रो विलग्ने ।
भवेन्मुश्तरी केन्द्रस्थाने नराणां बृहत्साहिबी तस्य ताले रजु स्यात् ॥४॥

यदा मुश्तरी पञ्चखाने मिरीखो यदा वख्तस्थाने रिपौ आफताब ।
नरो वा अकूफो भवेत्सुख्रैशो बृहद्रोशनो वाहिनीवारणाढ्य ॥५॥

अतारिद् विलग्ने सुखे माह्तावो गुरुर्वख्तस्थाने तमो लाभस्थाने ।
जहानस्य खूनी भवेत्रे क्वख्त खजाना गजाढ्यो मुलुक्साहिबी स्यात् ॥

यदा देवपीरो भवेद् वख्तस्थाने पुनर्दैत्यपीरोऽथवा स्वप्नस्थाने ।
अतारिद्विलग्ने तृतीये मिरीख शनिर्लाभखाने नर फाजिल स्यात् ॥७॥

हमलमाह्तावो व्यये आफतावो यदा मुश्तरी केन्द्रखाने निजेशे ।
भवेन्मानवो देवतेजस्कराढ्यो बृहत्साहिबी वख्तपूरी कमाल ॥८॥

खजानागजाढ्यो भवेन्नरश्कराढ्यो जहानप्रियो मुश्तरी जायस्थाने ।
मिरीखोऽथ लाभे बुध पञ्चस्थाने शनि शत्रुस्थाने नर फाजिल स्यात् ।

कमर् केन्द्रखाने शनिः शत्रुखाने त्रिकोणेऽथवा मुश्तरी चश्मखोरा ।
स जातो नरः साविरो सद्गुणज्ञो भवेच्छायरो मालदारोऽथ खूबी ॥
मिरीखोऽथवा खेशशम्सौलिखाने गुरुर्मीतराशौ जया माहताबः ।
भवेज्जन्मकाले यदा चश्मखोरो जुलीखप्रहर्ता जहानप्रचण्डः ॥११॥
धनस्थे कुमुद्वन्धुपष्ठे रविः स्यात् सखाव्योम्नि विद्धे ति विद्वान् कविश्च
बृहत्सावरी शालमख्[म]लूतनातः शुतुर्कौलफानूसतम्बूकनातः ॥१२॥

आयुखाने चश्मखोरा मालखाने च मुश्तरी ।
राहु जो पैदामकाने शाह होवे मुल्कफा ॥१३॥

यदा मुश्तरी कर्कटे वा कमाने यदा चश्मखोरा जमी वासमाने ।
तदा ज्योतिषी क्या लिखे क्या पढ़ेगा हुवा बालका बादशाही करेगा ॥
यदा चश्मखोरा भवेल्लग्नखाने तदा मुश्तरी बख्तखाने विलमात् ।
स जातः शुतुर्फौलजातीद्याढ्यो जरीजर्जरी वक्रदाता चिरायुः ॥१५॥

आफ्तावो मालखाने यस्य जन्मनि च ध्रुवम् ।
सकलरोजीमुश्किलं पड़े फांके मुफ्लिसम् ॥१६॥
आयुखाने चश्मखोरा मालखाने मुश्तरी ।
सवाबूखाने चन्द्रदीदम् बादशाहम्बर्वरी ॥१८॥

हमल् आफ्तावो वृषे माहताबो यदा मुश्तरी केन्द्रखाने त्रिकोणे ।
भवे मानवो दौलतो लश्कराढ्यो बृहत्साहिबो तस्य खूबी कमालः ॥१९॥
हमल् आफ्तावो वृषे माहतावस्त्रिकोणेऽपि या मुश्तरी चश्मखोरा ।
नरो जायते शहरासन् गुणज्ञो भवेच्छायरो मालदारोतिखूबी ॥२०॥

यदा मुश्तरी कर्कटे वा कमाने भवे खेटपुत्रो वसेत्कारखाने ।
ममं वीक्षते खूनखेटाः समस्ता भवेन्मद्वचं दर्दयन्तु दयालुः ॥२१॥

यदा भाग्यमालिक भलेवर पड़ै कमाकर सुदौलत खजाने भरे ।
करेंगे जवख्शी श्रमीरी सुफल वजीरी श्रमीरी करै वेफिकर ॥२२॥

यदा चश्मखोरा भवेद् हफ्तखाने शशी दोस्तखाने मिरीखोऽथ नक्रे ।
सुरत्न(?)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥

जमीजोऽथ नक्रे शनौ मौतखाने गुरौ माहराशौ जरे माहतावः ।
भवेज्जन्मकाले नरो वा उदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२४॥

यदा मुश्तरी केन्द्रगने त्रिकोणे यदा बख्तखाने रिपौ आफ्तावः ।
अतारिद् विलग्ने नरो बख्तपूर्णस्तदा दीनदारोऽथवा बादशाहः ॥२५॥

[इति खेटकौतुकं समाप्तम् ॥]

—०:॥:०—

The Contents of the Kheta-Kautuka are as follows :–

Verse 1 : Worship of Iṣṭamūrti
Verse 2 : Introductory verse
VS. 3-14 : Human destiny as ordained under the influence of the sun upon different Bhāvas.
,, 15-26 : Human destiny as ordained under the influence of the moon upon different Bhāvas.
,, 27-38 : Human destiny as ordained under the influence of Mars upon different Bhāvas.
,, 39-50 : Human destiny as ordained under the influence of Mercury upon different Bhāvas.
,, 51-62 : Human destiny as ordained under the influence of Jupiter.
,, 63-74 : Human destiny as ordained under the influence of Venus.
,, 75-86 : Human destiny as ordained under the influence of Saturn
,, 87-98 : Human destiny as ordained under the influence of Rāhu.
Verse 99— Human destiny as ordained under the influence of Ketu.
Verse 1-25 : Rāja-Yogādhyāya.*

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* For further details, see Appendix I. Translation and Notes on Kheta-kautuka of Khān Khānān Abdur Rahim

CHAPTER V

(1) SANSKRIT WORKS ON KHAN KHANAN ABDUR RAHIM

(1) Jataka Paddhaty Udaharana

Khān Khānān was very much interested in Astronomy and Astrology as is evident from his own work "Kheta kautuka" As a matter of fact, all the Muslim rulers, nobles, and chiefs took a great interest in Astrology, in particular Nawab Khān-Khānān used to be constantly surrounded by Hindu Poets Philosophers, Astrologers and so on S rīkrsna Daivajña was, during the life time of Khān Khanān, the King among Astrologers and therefore, it is no wonder that he took a great interest in forecasting the future life of the son of Bairam Khān, Khan Khanān of Akbar the great The printing of our critical edition of the Jataka paddhaty udaharana i e the Horoscope of Khān Khānān Abdur Rahim as prepared by S ri Krṣna Daivajña after the great celebrated work the Jataka paddhati of S ripati of undying fame is now nearing completion The wonderful achievements of *S ri Krṣna Daivajña in this work as well as* his life history, etc will all be found in that

work, particularly, in our Introduction to the work in English. So, they are not repeated here. Only the relevant extracts relating to the esteem in which the great Khān Khānān was held, the time, date, and place of his birth, etc. are quoted below. From these extracts it will be seen that he has been praised for his knowledge for all Indian scripts and languages. This fact has been emphasised by Rudra Kavi as well in his Nawāb-Khān—Khānān-carita (*vide infra*). Further, it has been clearly stated in the Jātakapaddhaty-udāharaṇa that the Khān Khānān was born in Lahore in the S'aka year 1478 i. e. Vikram Saṃvat 1623 or 1556 A.D. in Lagna Mithuna on Monday, the Full-moon night in the month of Agrahāyaṇa when the evening had set in and night had advanced by 2 Ghatīs 55 Pals. Minute details have been recorded here in order that accurate mathematical calculations may be facilitated.

"अस्ति समस्तसामन्तसीमन्तिनीसिन्दूरपूरदूरीकरणकारणस्य मदमत्तरिपुवारणवारणेन्द्रस्य सकलजलधिवेलावलयितेलावलय-तिलकायमान [स्य ?] निखिलभूपालमौलिमालामिलन्मुकुटतटनट-न्मणिमरीचिमञ्जरीपुञ्जपिञ्जरितमञ्जुपादारविन्दस्य सकल-भुवनानन्दकन्दस्य प्रचण्डभुजदण्डचण्डिमाकर्णकुण्डलितकोदण्ड-हिण्डमानकाण्डप्रकाण्डताण्डवाडम्बरोद्दण्डखण्डितारिमुण्डपुण्डरी-

कखण्डमण्डिताखण्डभूमण्डलस्य. अखर्वपर्वपर्वतगल्लखण्डना-
खण्डलस्य लोकालोकातिवर्तिपथपान्थप्रौढप्रतापमार्तण्ड-
चण्डकरनिकरनिरस्तसमस्ततमस्तोमस्य लोकलोचन-
चकोरपारणासोमस्य अखण्डब्रह्माण्डमण्डलावरणकरणायास-
निवसनाभवद्भुवनजङ्घालोल्लाघकीर्तिप्रतानस्य
असमसमरसाहसकमलस्य शरणागतवज्रपञ्जरस्य निरुपधि-
करुणावरुणालयस्य **श्रीमज्जलालदीनस्य** (Jalāluddin)
आकवरपातसाहमहाप्रतापस्य (Emperor Akbar) अपरा
प्रतिकृतिरतिप्रणयपात्रं विन्नासितानेकशात्रवस्त्रीनेत्रकादम्बिनी-
प्रसुमरबहलबाष्पपाथोधिसमिद्धमानप्रतापवडवानल. सप्ताकूपा-
रपारीणशरच्चन्द्रचन्द्रिकावदातवार्तिप्रशस्तिः अविरलमदजल-
विलुलितविपुलकपोलपालिशालितुङ्गमातङ्गसङ्घवितरणगजपती-
कृतावनीवनीयकः चतुरुदधिवेलावनद्धधराभारधारणापटुद्धार-
धीरताध.कृतभुजगराजमानाजानुभुजस्तम्भदम्भोलिलालितक्षोणी-
तलप्राज्यसाम्राज्यधुरन्धरः **सकलशिष्टोपजुष्टपादपीठः** समधि-
ष्ठितोपायचतुष्टयः षाड्गुण्यप्रवीण. सकल कलाकलापकौशला-
तिपेशलो **निखिललिपिशिल्पदेशभाषाविशारदः** शारदोप-
दिश्यमान- **सर्वानवद्यहृद्यविद्याविनोदमोदमानमानस**
प्रभूतप्रेक्षावद्गुणपरीक्षानिकष सकलपण्डितमण्डली-
समाश्रयविश्रान्तिकल्पपादपः क्षपाकरप्रपाकरवदनारविन्द
श्रीखानखानापरनामधेयः प्रधानपुरुष । तस्य सकलकल्याण-
परम्पराभाजनस्य धर्ममार्गप्रवर्तकधुरीणस्य जन्मसमयमधिकृत्य
उदाहरणक्रमो लिख्यते ।

तत्र श्वेतवाराहकल्पभवृ यतोऽब्दवृन्दः १९७२९४८६५७ ; सृष्टितो गताब्दगणः १९५५८८४६५६ ; गतकलिः ४६५७ ; सकलभूमण्डलप्रथितयशोराशेः **श्रीविक्रमार्कस्य राज्याद् गताब्दाः १६१३** ; ग्रहाग्रेसरोदग्रभास्वत्प्रतापश्रीशालिवाहन-शाकेऽब्दाः १४७८ ; ब्रह्मतुल्ये गताब्दाः ३७३। अत्र वर्षे मार्गशीर्षशुदि १४ सोमे घटिका ५, पलानि ३७ परतः पूर्णिमा। कृत्तिकानक्षत्रं घटिका २६, पलानि ५८, परतो रोहिणीनक्षत्रम्। शिवयोगः घटिका २४, पलानि २०, परतः सिद्धियोगः।

इह दिवसे सूर्योदयाद् गतघटिकासु २८ पलेषु १८, रात्रगत-घटीषु २, पलेषु ५५ ; **मिथुनलग्ने लाभपुरे श्रीमत्खानिखाना-महाशयानां जनिरभूत् ॥**[b]

(2) NAWAB-KHAN-KHANAN-CARITAM BY RUDRA KAVI

Apart from the very interesting work partly described above, there is another complete work on the life of Nawāb Khān Khānān called Nawāb Khān-Khānān-carita by Rudra Kavi. Unfortunately only one Ms. of this very fascinating work is available. It is now preserved in the Common Wealth Relations office Library, London, Manuscript No 7304, Buhler 70B. As the work is being critically edited here for the first time,

(b) Calcutta Sans. College Ms pp. 9-12.

we consider it necessary to record a description of the Ms here

The Ms is written on European paper, Size 11" in. by 3⅞" in , written in Devanagari script in the nineteenth century eight lines in a page

Keith is absolutely wrong when he says (India Office Catalogue of Sanskrit Mss , Vol 2 p 1187) that the Nabab Khān-Khānan carita is a panegyric of Emperor Jahangir Nawab-Khān-Khānān survived Akbar (died 1605 A D) and was long lived He died in 1930 A D while this work was composed in 1609 A D The adjectives सर्वलिपिषु सर्वदेशभाषासु सज्ञासु कुशल the verse वीरश्रीजहगीरसाहे मदनप्रोढप्रतापोदय—क्षुभ्यद तयासानन्दया भूयते etc , particularly the very use of the Title Khān Khanān throughout the work are absolutely meaningless except with reference to Nawāb Khān Khānān Abdur Rahim This will be absolutely clear from the description of the work given below Further, the Jahangir charita by Rudra preserved as Ms in Baroda Oriental Institute is a different work altogether (1)

There are two other Mss of the works of

(1) For details about this work, see my work Muslim Patronage to Sanskrit Learning Vol 2 and Rudra Kavi and his eulogy of Muslim Rulers

Rudra Kavi in the India office Library, viz. No. 7303, Buhler 70C, viz. the Kīrti-samullāsa being a panegyric of Sultan Khurram, son of Jahangir, and No. 7089, Buhler 70A, viz. the Dānasāha-carita, a eulogy of Akbar's son Dāniyal. The scribe of these two Mss. as well as of the above-mentioned Khān-Khānān-carita has copied the work very corruptly. This confusion was particularly due to the fact that the same or similar verses are found in all the three Mss. only with the alteration of a few words or letters here and there to suit the metre *in particular*.

Rudra has to his credit, besides the Dānasāha-carita, Kīrti-Samullāsa, Nawāb-KhānKhānān-carita and Jahangir-carita, a bigger work called the Rāstrauḍha-vaṃśa-Kāvya (Ms. No. 1052, p. 1036 of the catalogue, Gaekwad's *Oriental* Series, No. CXIV). The work is dated 1518 S'aka or Saṃvat 1745 i. e. 1596 A.D. It has also been edited in Gaekwad's Oriental Series as Vol. No. 5 Bombay, 1917.

So this work was composed thirteen years earlier (during the rule of Akbar) by Rudra Kavi than the Nawāb-Khān-Khānān-carita which is dated 1909 A. D. and was composed during the reign of Jahangir. This work was composed at *the instance of Nārāyaṇa Shāh, father of*

Pratāpa S'āha. This work contains some verses that were again used by Rudra in his later works.

The Nawāb-Khān-Khānān-carita is a historical poem, composed at the instance of Pratāp S'āha, who was the ruler S'ālās'aila and Mayūra Parvata, a strategic region between two dominions under Akbar's control. He had a treaty with the Mughal rulers and in any case desired to please the Mughal Royal family by having panegyrical poems composed in their honour. As a result, the above-mentioned four works, viz. *Kīrti-samullāsa*, *Dānasāha-carita*, *Jahāngir-carita* and *Nawāb-Khān-Khānān-carita* were composed. Nawāb Khān Khānān was not a member of the Royal Family; but he was brought up by Emperor Akbar and used to live like a Nawab and was held in a high esteem by the Emperor himself.

Though Rudra Kavi dealt with several persons in these works, still, there is only one introductory verse, viz.

> शाहानस्वरसार्वभौमनन्दनश्रीदानशाहोत्तम-
> स्फूर्जच्चित्रचरित्ररत्ननिचयैर्भूमण्डलीमण्डनैः ।
> शालाशैलमयूरपर्वतमहीपालप्रतापाज्ञया
> रम्यं रुद्रकवीश्वरो वितनुते वाग्गुम्फमेनं नवम् ॥

The poet has, however, repeated the names of Dāniyal, Khuram, Khān-Khānān, etc, in the colophons The purpose of the composition of the works has been clearly stated by the poet in the first verse of the fourth ullāsa of the Khān-Khānana carita wherein he asks for the Royal patronage of the Muslim rulers for his local Chief, "Why should not Pratāpa be an object of your favour—Pratāpa, who is your protege, is at the height of his joy on hearing some good news about you and though living far off, still, constantly praises you" The 2nd verse is also composed in the same strain—"Khāna Khānān, formerly you used to look upon Pratāpa Siṁha as your son, further, he is greatly indebted to Akbar Sāha and is most gratified for your very kind behaviour, so you should deal with him in a manner that befits him"

Rudra Kavi was a Poet of high order In the present work, he was much handicapped, firstly he had to compose poems on order, secondly, for the members of the same Royal family He entertained a high opinion about Khān Khānān, so this work has been a very welcome addition to our knowledge about a great poet who flourished during Muslim rule

in India As the subject-matter of the abovementioned works is about the same, some verses occur in all the three works with occasional changes here and there "Dānasīha" and "Khāna-khana" have metrically the same characteristics and therefore, with regard to these two names, he simply substituted one word for the other *mutatis mutandis* For insertion of the word Khurm, in the text he had to change the Text a little

The poet has used choice words for expression of thoughts As for example, in ullasa 3 verse 4, he has used the words in such a way that if and when 'Ma' s used in the verse are changed into "Ha"s, the meanings of the words are completely reversed, and the rival kings are extremely ridiculed or censured The poet says in this verse—"O King ! you and your enemy are almost the same, the difference being only that of Ma and Ha, the 'Ma"s with reference to you should be rendered into "Ha"s with regard to your enemies" तत्र मोहो विशेष 'Thus the words 'Manyate," "Namyate' etc, when applied with regard to the enemies of the king will mean 'Hanyate," "Nahyate' etc, i e are killed, fettered, etc Again, the use of three "Tan"s in every metrical foot

in verse two of the first Ullāsa one has added to the graceful diction of the verse.

Though Khān Khānān was a great Hero and a person of hallowed memory, still few historical events have been referred to in the Nawab Khān-Khānān-carita. In 4. 4, however it has been mentioned that Khān Khānān's two sons, whose names are used rather in a twisted form for the sake of metre and described as "Ambar—S'ambara—Madana,"[1] are credited with the conquest of Ambar. The following verse also refers to the conquest of Ambar by them, to the great joy of the inhabitants of the Deccan.

Kh n Khānān has, however, been profusely praised for his manifold qualities—heroism, charity, magnanimity, strong determination, etc. In verse one of the second Ullāsa, he has been compared with Kalpadruma, Cintāmaṇi, Kāma, Vikramāditya and Bhojarāja.

1. See Chap. I, p. 7 The demon S'ambara was killed by Madana, son of Viṣṇu. The king of Ambar here has been compared with demon S'ambara and therefore, Khān Khānān himself with Lord Viṣṇu. Consequently, the two sons are also said to have been as beautiful as Cupid himself.

[रुद्रकविकृतम्]

नवाब-खानखानचरितम्

कमलमतुलशोभं रात्रिसङ्कोचभीते-
रिव शरणमुपेतं यः कदापि स्वहस्तात्[1] ।
कथमपि न जहाति स्वाश्रितानन्दहेतुं
भवजलनिधिसेतुं भानुमन्तं भजे तम् ॥१॥

मायारन्तरि पार्थयन्तरि सुराधीशद्विषां हन्तरि
त्रासत्रातरि कामदातरि दयादानव्रतस्यातरि ।
पद्माभर्तरि पञ्चबाणपितरि क्षीरोदजामातरि
स्वात्मध्यास्तरि भक्तपातरि मनो भूयाद् बकभ्रातरि ॥२॥

* * * *
* * *

× × × प्रतिप्रदेश(?)स्थितोऽपि रविरिव व्याप्तसकलभूमण्डल
प्रशमिताशेषद्विषदिन्धनोऽपि ज्वलत्प्रतापानल आयतलोचनोऽपि
सूक्ष्मदर्शन सकलजगत्प्रासादशिखरशेखरीभूतकीर्तिमहाध्वज
प्रचण्डदोर्दण्डमण्डपमण्डली[4]विश्रान्तजयश्रीविराजमान किं
बहुना सकलसौभाग्यनिधि श्रीनवाबखानखानाभिधभूपाल येन
वर्णनीय ॥ श्लोका

जयत्येव जगत्येतस्य[?]र्त्ता महारथ ।
प्रतापैरनिधि श्रीमान् खानखानाख्य-भास्करः ॥३॥

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1. M. स्व । 2. M. हि । 3. M. ध्या । 4. मण्डलीमण्डप इति भवेत् । 5. M. ग्र ।

वाहोल्लेखितवैरिशाणितपय ससिक्तसग्रामभू
निक्षिप्तेभविदीर्णकुम्भविगलन्मुक्ताख्यवीजोदगता ।
खानश्रीकमनीयकीर्तिलतिका शेपाहिमूला स्फुर
न्नक्षत्रप्रसवा निशाकरफला[1] गङ्गामरन्दस्रति ॥४॥
इदप्रभृति नातिथी[3]कृतसमानधर्मा तर (?)
प्रचण्डमहसाऽमुना विचरदेकने [4] स्थितम ।
चिर किमपि सप्रति प्रबलखानखानप्रभो
प्रताप नवभानुना समजनि द्वि[5]नेत्र जगत ॥५॥
इन्द्र शक्त्या रुषाऽग्नि शमनकृदसिना[6] निर्ऋतिर्युद्धकाले
नैष्ठुर्येण प्रचेता प्रहरणपयसा वाजिवेगेन वायु ।
अर्थप्राप्त्या कुवेर प्रतिभटघटितक्रूरदृष्ट्या महेश
सेवन्त श्रीनवाव हरिदधि पतयो हन्त सामन्तकल्पा ॥६॥
उल्लङ्घयेदपि पयानिधिरेप वेला-
मिन्दुर्दहेदपि चलेदपि काञ्चनाद्रि ।
श्रीखानखानकलिता ललिता कदाचि
न्न त्व यथा खलु भवदभयकरोक्ति ॥७॥
खानश्रीकमनीयकीर्तिमतुला लोकत्रय[8]व्यापिनी
कैलासेन महीभृता तुलयितु धाताऽभवत् सोद्यम ।
तत्पूर्त्यै गिरिशन्तत शशिकला पश्चात्तु मन्दाकिनी
माधायाप्यनुलेति नाभिकल्नि विष्णोर्विवश ह्रिया ॥८॥

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1 M कला। 2 M स्तुति । 3 M थि। 4 M त्र। 5 M नहि। 6 M निला। 7 M रधि। 8 M त्रय।

धातः किं ननु तुल्यते हिमवता सार्धं यशः कस्य वा
श्रीखानेन्द्रमहीपतेर्वद भवान् व्यक्तोऽधुना[1] वैदिकः।
कस्माद् व्याप जगत्त्रयीमिदमसौ कुत्रेह न ज्ञायते
धाता बालसरस्वतीवचनतो भग्नोद्यमोऽभूदलः ॥९॥
दीनारातितमिस्रधमर्[2]महसा पाणौ[3] गृहीता युधि
प्रासूत प्रथितौ कृपाणलतिका कीर्ति-प्रतापौ यमौ ।
सर्वोर्वी[4]पतिचक्रचारुमुकुटालङ्कारचूडामणिः
खानक्षोणिपतिः क्षितौ विजयतामाचन्द्रसूर्याणंवम् ॥१०॥
श्रीमन्नवाव[5]खान[खान]चरिते प्रथम उल्लासः ॥१॥

(द्वितीय उल्लासः)

श्रीमान् कल्पमहीरुहः किमथवो किं वा स चिन्तामणिः
किं कर्णः किमु विक्रमः किमथवा भोजोऽवतीर्णः परः।
इत्थं यत्र विलोकिते मतिमतां बुद्धिः समुज्जृम्भते
सोऽयं संप्रति खानखान-नृपतिर्जीयात् सता भूतये ॥१॥
खानखान-नवाबस्य गुणान् गण[6]यितुं विधिः ।
तारामिषेण तनुते सुधाबिन्दून् नभ[:] पटे ॥२॥

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1. M. नो। 2. M. घर्म। 3. M. पाणौ। 4. M. र्वी। 5. M. श्रीमन्नाव। 6. M. गुण।

मार्गे पृच्छन्ति पान्था[1]निति पुलिनपतत्कूजितैः[2] सिन्धवोऽस्य
वीरश्रीखानखानक्षितिपतिरवनी[3] शास्ति कल्याणतः किम् ।
यस्योद्यत्खड्गधारादलितरिपुवधूदृक्पयः[4]पूरभूरि-[5]
स्फारीभूतप्रवाहाश्चिरमिह जलधेः सङ्गसौख्यं भजामः ॥३॥

श्रीखानखान क्षितिप प्रताता
भव्यैव सत्या भवतः प्रतिज्ञा ।
त्वं नूनमेकत्र मुधाप्रतिज्ञः
प्रतिश्रुतादप्य[6]धिकप्रदाने ॥४॥

प्रतापस्ते वह्निस्तदनुमितिहेतुः प्रतिभटा-
यशस्तोमो धूमः प्रसरति नवावक्षितिपते ।
यतः शत्रुश्रेणीहरिणनयनामण्डलादृशा-
मजस्रं बाष्पाम्बुप्रसरविरतिर्नैव भवति ॥५॥

नवाव नृपकेतने[7] त्वयि कृतप्रयाणोद्यमे
किमङ्ग तमितस्ततः[8] क्षितिपमण्डली लीयते ।
भवत्कटकघोटकस्फुटखुरत्रुटद्भूरट[9]-
द्रजस्ततिषु लीयते दिनकरोऽपि यत् कातरः ॥६॥

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1. M. पन्था । 2. M. ते । 3. M. नी । 4. M. च. । 5 M री । 6. M. प्या । 7. M. विज्ञन । 8. M. स्तव ।
9. अत्र भूर्यटदिति समीचीन. पाठ. । 'भूरटदि'ति कल्प्यमाने पाठे तु भूशब्दसामर्थ्यतः अलौकिको भूशब्दः स्त्रीरत्नस्य. स्यात् यतो भूर्लोकादिपदम् आर्षशास्त्रे प्रयुक्तम् ।

श्रीमद्वीरनवाबसैन्धव[1]खुरक्षुण्णां क्षितिं मूर्छितां
संवीक्ष्य प्रतिभूपतिप्रियतमाः[2] सिञ्चन्ति[3] नेत्राम्बुभिः ।
लीलाकम्पितकर्णतालपवनैः संवीजयन्ति द्विपा
जानीमो दिवि धूलिघोरणिरियं छायार्थमुत्सर्पति ॥७॥

भवत्करकृपाणिकाहतविपक्षपक्षोच्छल-
च्छिरःकमल[4]सिंहिकासुतसहस्रशङ्काकुलः ।
सहस्रकिरणः स्फुरत्तुरगटापटङ्कोद्भट-
धरातलचलद्रजःपटलपर्वते लीयते ॥८॥

सुस्नातस्तरवारिवारिणि यशोधौताम्बरं धारयन्
सम्यक् कल्पयन् परास्यकमलैर्भूदेवता पूजयन् ।
जुह्वच्चारिदसून् प्रतापदहने[5] स्वच्चण्डदो[6]र्विक्रम-
मन्त्रैश्छत्र[7]धरार्यदर्पयवनमा प्राणाहुती[8]रादद ॥९॥

एताः संप्रति गर्भगौरवभराद्वीरावरोधाङ्गना [:]
कान्तारेषु पलायितुं बत कथं पङ्गवा भवेयुः क्षमाः ।
इत्यालोच्य[9] नवाब वीर भवतः संग्रामनादोभयद्-
भेरीभाङ्कृतिभिः सखीभिरिव किं तद्गर्भपातः कृतः ॥१०॥

पलायितजने भयशिथिलितयाननिर्मूलित-
प्रतीपनृपपत्तने पतितहारमुक्ताफले ।

१. M. सैंधव। २. M. मा:। ३. M. सि। ४. शत्रु इति भवेत्। ५. M. दि। ६. M. दो। ७. M. तर्ज। ८. M. ति। ९. M. च।

न तिष्ठति नखोदरक्षपितकुम्भ[1]मुक्ताफल
द्विपारिवसतिभ्रमादपि किरातशातोदरी ॥११॥

भानु प्रतापिभि[2]रुदारयशोभिरिन्दु-
स्तात प्रजाभिररिभि कुपित कृतान्त ।
कल्पद्रुमो गुणिजनैर्मदनोऽङ्गनाभि
सवीक्ष्यते जगति भूपति-खानखान ॥१२॥

यत्र च राजनि राजनीति[3]चतुरे चतुर्णवमेखलमेदिनी मण्डलमखण्ड शासति विवाद षड्[4]दर्शनेषु अविद्याप्राधान्य पूर्वमीमासायाम स्फोटाविर्भावो व्याकरणेषु नास्तिकता चार्वाकेषु महापा[5]तकोपपातकश्रवण धर्मशास्त्रेषु नयनाश्रूणि हरिकथाश्रवणषु छलजातिनिग्रहसशय[6]वितण्डाहेत्वाभास-प्रयोगप्रमाणादित्रेधा[7]व्यभिचारो लक्षणवाक्यपदकृत्येषु मनस [] परमाणुता गौतमीये उत्प्रेक्षाक्षेपौ काव्यालङ्कारेषु कूटयुद्ध महाभारते भय प्रथमप्रियसमागमनीयमान नवोढवनितान्त करणेषु काठिन्य काणाटिकी[8]कुचमण्डलेषु चापल्य पाञ्चाली-नयनाञ्चलेषु मालिन्य मालवीकुचाग्रेषु मात्सर्य मर[9] हट्टीष कापट्य लाटी[10] कुटिलकटाक्षेषु कौटिल्य केरलीकुन्तल कलापेषु कार्श्य काश्मीरीकटितटेषु मान्द्य माथरीचलनचातु[11]रीषु

1 M कुभ। 2 M पभि। 3 M रजनी राजजनीतिति। 4 M षट। 5 M महाप। 6 M सग। 7 M अत्र आदर्शे न नास्ति। 8 M कि। 9 M मरम। 10 M लाटि। 11 M चत।

दण्ड आभीरी[1]कवरीकुसुमेषु रागो गुर्जरीबिम्बाधरेषु धार्ष्ट्यं सौराष्ट्रीषु नैःशङ्क्य(?) स्वाधीनपतिकासु चिन्ता उत्कासु लोलुपता वासकसज्जासु पश्चात्तापः कलहान्तरितासु आग्रहो मानवतीषु नैराश्यं विप्रलब्धासु सन्तापः खण्डितासु साहसम् अभिसारिकासु दौर्बल्यं प्रोषितपतिकासु पराधीनत्वम् अनुकूलपतिषु[2] अनेकचित्ताराधकत्व दक्षिणनायकेषु कपटवादः शठनायकेष अपमानो धृष्टनायकेषु द्विजिह्वता सर्पेषु द्विजाघातः सुरतेषु स्पर्धा चन्द्रकुरङ्गकामिनी[3]वदन-नयनेषु अग्रहस्त-[4]पीडनं कान्ताकुचेषु रसनावधारेतिलकहेषु[5] पाणि[6]पीडनं विवाहेषु वर्णसङ्करश्चित्रपटादिषु कन्याधिरोहणं मृपादिषहेषु खलसंसर्गो ऽन्येषु सूचीभेदो रत्नेषु चौर्यं श्रीहरिबाल-चरित्रेषु मद[7]विकारः करी[8]न्द्रेषु वनचारः[9] कुरङ्गेषु पशुहिंसा यागेषु[10] श्रुतिविलङ्घनं[11] ललनानयनेषु गात्रभेदः स्वप्नेषु वैषम्यं[12] मदनशरेषु हृदयभेदो[13] दाडिमीषु शृङ्खला गिरि-कपाटकरिचरणेषु बन्धशिथिलत्वं विल्वेषु परीवादो वीणासु मूर्छा-गमो गानेषु वचग्रहः स्मरसमरेषु दण्डश्छत्रेषु[14]। कम्प-पताकाञ्चलेषु कलङ्कः[15] शशाङ्केषु गुणोत्कर्षः पितृवागेषु दक्षिणावर्तकरणं दिङ्निरूपणेषु कोशसङ्कोचः कमलेषु मधुरन्ध्र

1. M. भिरी। 2. M. ०त्वं मनुष्यपतिषु। 3. M कामिनामिनो। 4. M. मघट्ए। 5. अत्र रसनावधो रतिबन्धेषु इति स्यात्। 6. M पाणो। 7. M. मदर। 8. M. करि। 9. M. वनचरः। 10 M. योगेषु। 11. M. श्रुतिविलङ्घन। 12 M वैशम्यं। 13. M. भेदे। 14. M. छत्रेषु। 15. M. कलङ्कः।

भ्रमरेषु सुरालयत्वं सुमेरौ करवालनाशो योधेषु अनङ्गत्वं मदने तुरङ्गेषु कशाघातः मुखरत्वं नूपुरेषु परं व्यवस्थितम्।

यस्य च मनसि धर्मेण तोषे धनदेन रोषे कृतान्तेन[1] प्रतापे तपनेन[2] रूपे मदनेन करे कल्पद्रुमेण वदने सरस्वतीप्रसादेन बले मारुतेन प्रज्ञाया सुराचार्येण कीर्तौ चन्द्रिकासमुच्चयेन स्थितम्।

अथ पुनर्गद्यम्। जय जय राजसमाजविभूषण विदलितदूषण गुणगणमन्दिर मन्मथसुन्दर[3] चन्दनशीतलशील वशीकृतदुर्गम-दुर्गपरिग्रह विग्रह[?] पिडतदुर्जन सज्जनरञ्जन राजविरोचन कमल-विलोचन दु:खविमोचन परदलशोचन शोषित[4]वैरियशोभरसागर परध[र]णिपतिकुञ्जरगंजनसिंहकिशोर कठोरकृपाणनखाग्र-विदारितवैरिनराधिप-मत्तमतङ्गज-कुम्भ-समुद्धृतकीर्तिकदम्बक[5]-मौक्तिकहारविभूषितभूमिवधूघनपीनतरोदयभूधर-चरमाचलमय-कुच[6]मण्डल वीरधुरन्धर चलति भवत्यरिपत्तनम्[7] उत्तम-तावक-घोटकखरतटपाटित-भूमितलो[8]त्थित-धूलिसमूहमपोहितुमिव शत्रु-कुरङ्गदृशः स्रवदञ्जनसंकुललोचनवारि किरन्तु परन्तु न[विदन्ति] पिच्छिलिते पथि कथमिव विन्ध्यमहीधरकाननवीथी[9]पलायन-क[र्म] भवेदिति। किञ्च, कुलाचलमण्डितभूतलभूषण भुजबल-निर्जितभूमिपते! बलि-शिवि-विक्रम-कर्ण-सुपर्वमहीरुहतुल्यमते। परदलभञ्जन कलिमलगञ्जन गुणिजनरञ्जन मंरते। राज-

1. M. कृतान्तेनपुन। 2. M. पनेनम। 3 M. सुदर। 4. M. शोणित। 5. M. कबन्दक। 6. M कुञ्च। 7. M. भयत्परिपज्जनम्। 8. M. तरो। 9. M. विधि।

धुरन्धर भूमिपुरन्दर वैरिमगन्दर सकलकलाधर धन्यगते। चतुरशिरोमणि-परमकृपालय पालय जलधिमेखलमवनीमण्डल-मारविचन्द्रसमुद्रम्।

अपि च। मदन इव नागनारीभिस्तपन इव तपस्विभि स्पृहन(?) इव मनस्विभि. शमन इव शत्रुभि. पवन इव पथिक. स्वजन इव सुहृज्जन.[2] जनक इव नागरीभि.(?) सनक इव पारमार्थिक. पार्थ[3] इव धनुर्धरै. सार्थ इव शरणार्थिभिश्चिन्तामणिरिव याचकश्चडामणिरिव पार्थिवैः सुधाकर इव लोकचकोरैर्धराधर इव सूरिमयूरै. सागर इव धीरैः पुरन्दर इव वीरैरवलोकित ,तथा नातिमासल[4]द्वात्रिंशदङ्गुलमित[5]मुखमण्डल सप्ताङ्गुलतनु[त]र-निशिताग्रकर्णयुगल प्रचुरायतमृदुतरकेश चामरितपडधिकपञ्चाश-ङ्गुल[6]मिनकुञ्चितवहुतरपश्चिमपार्श्वभाग पृथुतरपृष्ठमण्डितं[7] चामरचारुचिवुरसुन्दर-त्रिंशदङ्गुलाङ्गुल[8] दृढवर्तुलसप्ताङ्ग खुर-मनोहर करादि-ककुदवधि-चतुर्हस्तोत्सेध लाङ्गूलमूलाद्यपाङ्गावधि पञ्चहस्त[9]परिमितदैर्घ्यं[10]मनर्घ्यस्वभाव चण्डीशकोदण्डमिवाखण्ड-गुणमण्डितं श्रीराममार्गणमिव दूषणासहनशील रत्नाकरमिव देव-मणिभूषित गङ्गाप्रवाहमिव शोभमानशुभावर्त[11] महापुरुषमिव सकलगतिवेदिन राजानमिव चामरविराजितं जयविजितसुपर्ण-

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१. नागरीभि इति स्यात्। 2 M. सुहृदजनं। 3. M. पार्थिव। 4. M. शकल। 5. M. मित। 6. अत्र पञ्चदशाङ्गुल इति वा, पञ्चाशदङ्गुल इति वा भवेत्। 7. M. पृष्ठिमण्डित। 8. M. लाङ्गूल। 9 M. हस्तं। 10. M. सर्घ्यं। 11 M शुभावर्त।

पवनमनसम् उत्तमदेशीयम् अश्वराजम् आरूढस्तादृगनेकतुरगारूढ महावीरपरिवारविराजमान , सप्तस्थलगलदविरलमदजलमि[ल]-दलिकुलकोलाहल[1]किर्मी[2]रितापरिमितमत्तमातङ्गसङ्घबृंहित-[3] रयगर्वित-हयहेषित-रथचयचक्रचीत्कारगभीरभेरीभाङ्कार-वाराङ्गनाचरणमणिनूपुरझङ्कार चतुरवैतालिकजयजयकारप्रमुख-कलकलबधिरीकृतदिङ्मण्डल , सित[4]हरित-पीत-लोहितविचित्र-सामन्तनृपध्वजवसनविलसत्काक(?)मनोहरच्छत्रचामरमेघडम्बर-सुन्दरभूपुरन्दर-शाहिजागिरनुदीनमहमुदरत्नाकरसुधाकर इतस्तता वसन्तोपशोभिनवनवरमकरन्दबिन्दुवन्दीकृतमिलिन्दवृन्दमेदुर-माकन्दमुख[5]तरुवर लतानिकरपरिरम्भसभ्रम[6]लालस-मलयसमीर-सेवितपुरोपवनानि कमलकुल-समाकुल-जलाशयपटलानि बहु कुल्यापालिना[नि] शालि-यवगोधूमादिहरितक्षेत्राणि च वीक्ष-माण सकौतुक सकलदिग्विजयकारी जयति श्रीनवावखानखाना जगती[7]पति ॥

अथ पद्यम् ।

कलि[8] कृतपदायते[9] सुरपदायते मेदिनी[10]
सहस्रकिरणायते भुजयुगप्रतापोदय ।
यशो हिमकरायते गुणगणोऽपि तारायते[11]
सहस्रनयनायते नृप-नवाव-वीराग्रणी [12] ॥१३॥

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1 M ल । 2 M. कीर्मा । 3 M वृहित । 4 M शित 5 अत परं 'खुरखक' इत्यधिकम आदर्शे । 6 M भ्रमण । 7 M ति । 8 M कलौ । 9 कृतयुगायते इति युक्त पाठ । 10 M नि । 11 M तरायते । 12 M प्रणी ।

कीर्ते[1] श्रीखानखानक्षितिप[2]कुलमणेः क्व प्रयास्यम्बुराशिं
किं कार्यं श्रीनिदेशः कथय कथमये तात सिन्धो[3] जडात्मन् ।
गाम्भीर्यादीनगण्यानतिविमलगुणान् मत्पते[4]र्मांऽनुकार्षी-
स्त्वत्क्रोधान्मत्सपत्नी सदनविबुधसान्मामसौ यत् करोति॥१४
श्रीमत्खान-नवाबसैन्यजलदे[5] चञ्चत्कृपाणी-तडि-
द्दाम्नि[6] न्न[6]रिपुप्रतापतपने नाराच[7]धारामुचि ।
पूर्णा शोणितवाहिनी सुरवधू[8]कन्दर्पदावानलः
शान्तोऽभूद् विरराम वैरिवनितासीमन्तमार्गोदयः ॥१५॥
श्रीखानखान-कलिकर्ण-नरेश्वरेण
विद्वज्जनादिह निवारितमादरेण ।
दारिद्र्यमाकलयति स्म नितान्तभीतं
प्रत्यर्थिवीरधरणीपतिमण्डलानि ॥१६॥
श्रीखानखाननृपकेसरिपुङ्गवेन
दारिद्र्य[9]दन्तिनि हते गुणिना जनानाम् ।
तत्कुम्भमण्डलविदारणतूर्ण[10] निर्यत्-
सत्कीर्तिमौक्तिकचयेन दिशो विभान्ति[11] ॥१७॥
किञ्चित्रं[12] वैरिललनानयनाञ्जनहारिणः ।
श्रीखानखानखड्गस्य हरणं रिपुसम्पदा[13] ॥१८॥

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1. M. कीर्तिः । 2. M अतः परं 'ति' इत्यधिकम् आदर्शे । 3. M. तातसिह्यो । 4. M. सप्तते । 5. M. जलधे । 6. M. दम्निछिन्न । 7. M. नाराचि । 8. M. सुवधु । 9. M. वीरिद्र । 10. M. तूर्ण । अत्र भूरीति द्राघीयान् पाठः सम्भाव्यते । 11. M. भाति । 12. M. किञ्चिन्न । 13 ॰सम्पदाम् इति भवेत् ।

भ्रूकोदण्डचलत्कटाक्षविशिख[1]श्रेणीभिरेणीदृश
साहाय्यस्य चिकीर्षया किमु निजप्राणेश्वराणां रणे।
क्षोणीकाम नवाब-वीरतिलक दृष्ट्वा गवाक्षान्तरे[2]
शृङ्गारेण भयानकेन युगपद्विन्दन्ति[3] भावान्तरम् ॥१९॥
नानादेशीयनानाविध गज-तुरगाद्योपहारानपारान्
नित्यं पश्यन् नृपाणां मुकुटमणिरुचि[4]स्फारिताङ्घ्रिप्रभाणाम्।
उर्वीमाक्रम्य धर्म[5]द्युतिरिव सकलामास्थितश्चक्रवर्ती
वीर-श्रीखानखाना जगति विजयतां यावदर्केन्दुबिम्बम्॥२०॥

इति श्रीमत्प्रतापशाहोद्योजि[त] रुद्रकवीन्द्रविरचिते प्रबन्धे
द्वितीय उल्लासः ॥२॥

[तृतीय उल्लासः]

विद्वन्मण्डलकल्पपादपवनं विद्योति वाग्देवता-
मङ्गलायतनं नितान्तकमलालीलाविलासायनम्।
सर्वो पश्यति[6]चक्रमाग्यसदनं भूमण्डलीमण्डनं
कीर्तेः केलिनिकेतनं विजयते श्रीखानखाना नृपः ॥१॥
खानश्रीप्रबलप्रतापशिखिनो निःशेष[7]मेधायते
शत्रूणां पटली तदीयमयशो जानामि धूमायते।

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1 M विशिखो। 2 M क्षान्तो। 3 M विदन्ति। 4 M रूचो।
5 M धर्मं। 6 सर्वोर्वीपतीति कथञ्चिद भवेत। 7 M निषेय।

मार्तण्डांशु[1]लसत्कृपाणलतिका ज्वालाकलापायते
दारि प्रभरः ममग्रविद्रुपा सद्य· पतङ्गायते ॥२॥

क्षोणीमण्डनखानखाननृपतेः पाणि· पटीरद्रुम-
स्तस्मिन्निर्गतकोश [खड्ग] मिपतो निर्मुक्तकुम्भीनसः ।
तत्पाणि· कथमन्यथाऽर्थिजनतासन्तापहारी[3] तथा
खड्गोऽपि प्रतिभमिपालनिकरप्राणानिलाशी भवेत् ॥३॥

यो युद्धे जात[4]मान· सहचररमितो नित्यमीनध्वजश्री-
र्माकन्दाशी मतश्रीरखिलगुणिजनैर्मन्यते नम्यते च ।
ग्रामा य न त्यजन्ति थितगजगमन यस्य देवो[5] न वामः
सोऽयं श्रीखानखान त्वमिव तव रिपुस्तत्र मोहो विशेषः ॥४॥

यदस्त्रधाराधरदर्शनेन प्रत्यर्थिपृथ्वीपतिराजहंसाः ।
दिश श्रयन्ते युधि कांदिशीका·[6] श्रीखानखाना नृपति· स
जीयात् ॥५॥

श्रीखानखानस्य भयान्न मन्ये किञ्चिद्वर वस्तु वसुन्धरायाम्[7] ।
यदेकमाश्रित्य विमुक्तसञ्ज्ञा· सर्वेऽरयो दिक्तटमाश्रयन्ते ॥६॥

जय जय नृपचक्रचूडामणे सदाचार-चातुर्य-गम्भीरतारानिधे विनिर्जित्य विश्वम्भरामण्डल श्रीमता हेमसम्भारदानोत्सवे कल्पिते मेरुशैलव्ययाशङ्कया यद् यदाश्चर्य-चर्याचमत्कार[म]-

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1. M मार्तण्डाशु । 2. M वडल । 3. M. हारि । 4. M. जत । 5. M. दयो । 6. M. शिका. । 7 M वसुधयाय ।

भूत्[1] तदाकर्णयाकवरश्रीसूनामपुत्राग्र्यमुद्दीशा[हज]हाङ्गिर-द्वितीयप्रियत्राणा(?) गीर्वाणनाथो[2] निवासाय चिन्ताविताना वितेने, तिरोधानहानादविश्रान्तमार्तण्डबिम्बप्र[3]काशादहोयामिनी-काललोपभ्रमादगनामण्डली कान्तविश्लेषवैयाकुलीमुज्जिहीते, तथा चन्द्रबिम्ब भव[4]द्वैरिवक्त्रोपमेय[5] चिन्तया वीतशोभ पुरैवा[6]-भवत् करवश्रेणि[7]रन्तर्भ्रम[द्]भृङ्गसन्दर्भदभेन कि दु खशल्य बरीभर्ति, चर्कर्ति चिन्ता चकोरावली, पञ्चबाणोऽपि चाप न सज्जी[8]चरीकर्ति लज्जाकुल, प्रेतभूतावली डाकिनी-शाकिनी-चक्रवेतालमाला-पिशाचादि-नक्तञ्चरश्रेणय क्वापि [या] ता, तथा वैरिभूपालवद्भू रिघोरान्धकारोऽपि विन्ध्याद्रिगर्तेषु सलीयते, सूरय कालनिर्णायकग्रन्थसन्दर्भमेके मुधा मन्वते, तन्वते केचन च[9] स्थानिवद्भावतो यामिनीका [यमा]र्या., तथा कोक-वृन्द घनानन्दमाविन्दन्ते[10], पद्मिनी[11] वाढमामोदसन्दो [हमुद्गा] हते शात्रवक्षोणिभृत्कीर्तिवत्तार[12]कापि नोज्जृम्भते, विश्वसन्ताप-घाताय धातापि[13] भास्वद्भवत्कीर्तये चन्द्रिकाचारुसाम्राज्य-पट्टाभिषेक नु मीमासते, देवगन्धर्वसिद्धाप्सरोयक्षरक्षोमनुष्यो-

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1 यद्यपि चमतकारशब्दस्य पु स्त्वमेवाभिधानिक तथापि कवि प्रयोगात् अधर्चादिषु पाठो द्रष्टव्य । चमत्कार्यभूदिति तु युक्तम् ।
2 M न्मयो । 3 M स । 4 M भदे । 5 अत परम् 'तया' इत्यादर्शे अधिकम् । 6. M पुरेवो । 7 M श्रेणी । 8 M सज्जि । 9 M र । 10 M दन्ते । 11 M पदिवो । 12. M. वनार । 13. M दि ।

रगेन्द्रादिजेगीयमानावदान प्रभूतप्रतापप्रभावप्रतीत प्रभो खानखान क्षमापाल साम्राज्यमाकलयाकल्पान्तम्[1] ।

जय जय चक्रवर्ति[2]चत्रहीर घोरसङ्गरैकवीर धीरहीर दान-[वीर] वैरिकीर्तिधूलिनीर वाजिभग्नसिन्धुतीर यानरंहसा समीरकीरसारिकादिगीतनीतिपालनप्रतीत सर्वमेदिनीधुरीण वि[श्वर]क्षणप्रवीण वङ्गराढलाटगौडमेदपाटखञ्जरीटकन्यकुब्ज-कीरसिन्धुसूरसेनसत्रपारमल्लवाल[3]चोलमालवादिनैकदेशदानशूर दिव्यलोक-मध्यलोक-नागलोकगीयमानकीर्तिपूर पुण्डरीककर्णपूर-राजमान दि[क्]कुरङ्गलोचनाविनोदमोदमानमानस क्षोतितनूपुर(?) दीनसाहिराज्यरत्न सत्फलापधानभासमानयत्न भो नवाव-खानखान राजहीर धीर जीव जीव मेदिनीन्द्र यावदिन्द्र-मन्दराद्रितारकासमुद्रचन्द्रभास्करम् ।

जयति मधुरमूर्तिर्विश्व[4]विख्यातकीर्तिः
समरहतविपक्षः सर्वविद्यासु दक्ष. ।
वितरणजितकर्णः पालिताशेषवर्णः
सकलनृपतिहीरः खानखानाख्यवीरः ॥७॥

सप्तर्षिद्युतिभूसुरप्रियकर[5] सप्ताश्वसेवापरः
सप्तद्वीपविहारिकीर्तिनिकरः सप्ताङ्गराज्येश्वरः

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1. M. मात्रात्पातपात । 2. M. र्ती । 3 M. वाल्वाम । 4. M. विश्व । 5. M. रो ।

मप्ताम्भोनिधि[1]भूपितक्षितिपति सप्तस्वरज्ञानवान्
मप्तार्चिं प्रतिम[2] क्षितौ विजयते श्रीखानखानानृप ॥८॥

नवावनृपतेरटत्कटकघोटकप्रोत्कट-
स्फुटत्खुरतटन्[3]टद्धरणिपृष्ठरेणूत्कट ।
झटकि(?) तटिनीविट स्फुटविपाटनप्रो[4]द्भट
मुरै स्वतटिनीनटत्कटक-वाटपाटच्चर ॥९॥

श्रीमद्भूपसमूहभूपणमणिभू देवचिन्तामणि
स[5]ग्रामाणवतारणैकतरणिस्तेजोहुताशारणि[6] ।
लक्ष्मीकीर्तिवदान्यतैकसरणिर्वाग्वल्लरी[7]सारणि
र्जीयाद्वैरि[8] तमिस्रवासरमणि श्रीखानखाना गुणी ॥१०॥

आशापर्णविराजित ग्रहगणप्रालेयलेशाञ्चित
दिक्कुम्भिभ्रमरावलीवलयित गङ्गामरन्दाद्भुतम ।
हेमक्ष्माधरकर्णिक[9] परिलसत्सूर्येन्दुहसद्वय
यावद् भूमिमरोरुह विजयते त्व वीर तावज्जय ॥११॥

वीराखण्डलखानखानजगतीभर्तुर्गुणैर्गुम्फिता
मान्द्रामोदमिलत्प्रतापनृपतिप्रेमामृतस्यन्दनी ।
विद्वन्मण्डलचञ्चरीकपरिषच्चेतश्चमत्कारिणी
वाक्सन्तानकमालिका मतिमना कण्ठे विभूपायताम् ॥१२॥

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1 M विधि । 2 M. मा । 3 M तु । 4. M प्र । 5 M स । 6 M भूताशारणि । 7 वल्लकीरि भवेत । 8 M द्वीर । 9 M के ।

शाके क्ष्माग्नितिथौ [१५३१] सौम्ये वैशाखे शुक्लपक्षतौ ।
चरित्रं खानखानस्य वर्णितं रुद्रसूरिणा ॥१३॥

श्रीमन्महाराजाधिराज-श्रीनवाब [खान] खानानुचरिते
श्रीशालमयूराद्रिपुरन्दर-प्रतापशाहोद्योजितरुद्र-
कवीन्द्रविरचिते तृतीय उल्लासः ॥३॥

[चतुर्थ उल्लासः]

त्वद्दो[1]र्दण्डबलोपजीवकतया[2] त्वामेव यो याचते[3]
त्वत्कल्याणपरम्पराश्रवणजां[4] तुष्टिं चिर योऽश्नुते[5] ।
दूरस्थोऽपि च यस्तवैव परतः प्रख्यातिमाभाषते
सोऽयं नार्हतु[6] खानखान भवतः प्रीतिं प्रतापः कथम् ॥१॥

पूर्वं[7] वीर यदेव पुत्रपदवीमारोपितः श्रीमता
यच्चाकब्बरशाह-पार्थिवमणेरस्तं[8] पुनर्मेक्षितम् ।
सोऽयं तेन मुदा नवावचरणान् (?) प्रीतः प्रताप. पुन-
र्यत्तत् मंत्रनि खानखाननृपते योग्यं तदेवाचर ॥२॥

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1. M. त्वदो । 2. M. कतया । 3. M. मार्थते । 4. M. तो ।
5. M. पुष्टिं नियोजनवे । 6. M. नार्हतु । 7. M. पूर्वं ।
8. M. रत्नो ।

सकलगुणपरीक्षणैकसीमा
नरपतिमण्डलवदनैकधामा ।
जयति जगति गीयमाननामा
गिरिवनराज-नवाब-खानखाना[1] ॥३॥

वलिनृपबन्धनविष्णुर्जिष्णुः श्रीखानखानायम् ।
अम्बर-शम्बरमदनो तनयौ मिरजीयलीचदारावो(?) ॥४॥

वीरश्रीजहगीर[2]साहमदने[3] प्रौढप्रतापोदय-
क्षभ्यद्दक्षिणदिक्कुरङ्गनयनासंसर्गसक्तात्मनि[4] ।
क्षोणामण्डलखानखानधरणीपाले तदीयाम्बर-
व्याक्षेपाय करम्बिते त्वयि[6] तया सानं [द]या भूयते ॥५॥

मन्ये विश्वकृता दिशामधिपता त्वय्येव संस्थापिता
यस्माज्जिष्णुरसि प्रभो शुचिरसि त्व धर्मराजोऽप्यसि ।
राजन् पुण्यजनोऽसि विश्वजनताधारः प्रचेता जगत्-
प्राणस्त्वं घनदो महेश्वर इह श्रीखानखान प्रभो ॥६॥

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1. M. खान । 2. M. जहङ्गार । 3. M. साहे मदन । 4. M. सक्तमनि । 5. M. व्याक्षो । 6. M. त्वियम्बति ।

PART II

CHAPTER I

KHAN KHANAN AND CONTEMPORARY SANSKRIT LITERATURE

(1551-1640)

The second volume of our Series "Contributions of Muslims to Sanskrit Literature" dealing with the life and literary activities of Khān Khānān Abdur Rahīm could have really ended with our Part I above. But in that case the real background that contributes to the proper make-up of Khān-Khānān as a Great Man and Sanskrit Poet-Astrologer remains unexplored. In order to understand this properly, we must properly investigate into the Spirit of his Age, and the conditions of the country when he flourished.

Abdur Rahīm was the son of the Khān Khānān of Bādshāh Humāyun, a highly cultured and learned Ruler who considered his Library his greatest asset and died as a consequence of

his fall from the stairs of the same Regarding his magnanimity liberal and friendly attitude to and behaviour with the Hindus we quote here only one instance The Mughal rulers of Delhi were the hereditary friends of the Vaghela rulers of Rewa in Madhya Pradesa Babar was very intimate with Virasimha Humayun a great friend of Virabhanu and Akbar the most intimate friend of Ramacandra who made a present even of his court singer Tanasena to the Emperor of Delhi Now when a grand son viz Virabhadra (who also subsequently proved to be a very great patron of Sanskrit Learning[1] and in whose honour the great poet Mimamsaka Padmanabha Misra composed the Virabhadra-Campu[2]) was born to Virabhanu, Humayun s joy knew no bounds He felt as though a grandson was born to him He expressly said so in his Royal Letter addressed to the King of Rewa Virabbhanu as will be found from the chronicles of a Hindu not a court Poet enjoying patronage from Delhi viz Madhava s Vīrabhanudaya Kavya Chapter X

1 *He was also the author of a commentary on the* Kamasutra of Vatsyayana, called Kandarpa cūḍamaṇi

2 Critically edited by the present author in the Pracyavani Sanskrit *Historical Series*, as *Vol III*

आकर्ण्य दिल्लीश्वरभूपमौलि श्रीमान् हुमायूँ यवनाधिनाथ ।
श्रीवीरभानोस्तनयस्य जात सुत प्रमोद बहुधा प्रपेदे ॥२०॥
स प्रेषयामास निजैरमात्य वरै शुभान्याभरणानि हृष्ट ।
अश्वाश्च वासासि सुगन्धवस्तु भ्रात्रीकृतस्तेन हि वीरभानु ॥२१॥
श्रीवीरसिहस्य यथा बभूव सुभ्रातृभाव सह बाबरेण ।
क्षौणीश्वरेणेह तथैव तन श्रीवारभानारपि बन्धुभाव ॥२२॥
पौत्र तवम नृप वीरभानो जात किलाह निजमेव मन्ये ।
का भ्रातृपौत्रेऽथ निजे विशेष इत्याह लेखे स च मुदगलेश ॥२३॥

The above instance, amongst many others, should serve as an eye opener to all who have long been misled by the campaigns of interested persons or of those who know or care little to know about the real state of friendship that existed between the Hindus and Muslims They totally forget that it was the Age enjoying the fruits of the august preachings of Kabir (1440 1510) Nanak (1470 1540) Caitanya Mahaprabhu (1485 1533) Vallabha Ācarya (1473 1531) amongst some other great Saints of India

Emperor Akbar was the great son of a great Father and not only lived up to the ideals of his father but fostered into all Indians members of all castes and creeds the greatest ideals of mutual co-operation friendship

and love He was the great propounder of the Dil Elahi Philosophy, and a great seeker after Truth He meted out equal treatment to Hindus and Muslims and was really most ably assisted by Hindus Todar Mull was his Finance Minister and Mān Singh his great General Todar Mull himself was a Sanskrit Author and used to patronise a large number of Sanskrit scholars headed by Nīlakantha, compiler of the Todarananda Eulogies of Akbar in a large number by Hindu Sanskrit Poets and other Hindu scholars have already been published in my Muslim Patronage to Sanskrit Learning Part I and many more are being added in the second volume of the same series, soon to be published with the *financial assistance of* the Government of India A classical example in this regard is the Stuti mālikā of Akbariya Kalidasa, the most favourite Poet of Akbar, soon to be published in the above-mentioned volume

The noble Traditions of the family were kept up by Jahangir and Shah Zahan as well Unadulterated praise has been showered upon Zahangir by Rudra Kavi in his Zahangir carita and by the authors of the *Virudāvalī*, the critical editions of which by the present writer will soon

see the light of the day. It was Shah Jehan's Court-Poet Jagannātha Panditarāja, the greatest Sanskrit Rhetorician of all Ages, the author of the Rasa-Gaṅgādhara, who declared openly that he recognised only two Gods, viz., Dillīśvara or Jagadīśvara, *i.e.* Ruler of Delhi or the Ordainer of the world and none else[1]; and he could supplicate to them alone. He also expressed with no mean joy genuine feelings when he said that with greatest joy he passed his youthful days in the court of Delhi[2]:—

दिल्लीवल्लभपाणिपल्लवतले नीत नवीनं वय. ।

How very fond this Emperor Shah Zehan was of the Brahman Pandits, will be best known from what Poet Vaṃśīdhara said with reference to his Queen Jagannātha Panditarāja,

(1) दिल्लीश्वरो वा जगदीश्वरो वा मनोरथान् पूरयितुं समर्थः ।
अन्यैर्नृपालैः परिदीयमानं शाकाय वा स्याल्लवणाय वा स्यात् ॥
See p cxl of my critical editition of the Padvāmṛta-tarangini.

(2) शास्त्राण्याकलितानि नित्यविधय सर्वेऽपि संभाविता
दिल्लीवल्लभपाणिपल्लवतले नीतं नवीनं वयः ।
सम्प्रत्युज्झितवासनं मधुपुरीमध्ये हरिः सेव्यते
सर्वं पण्डितराज-राजितिलकेनाकारि लोकाधिकम् ॥
See p. cxxxvii of the Introduction to my critical edition of the Padvamṛta-taraṅgiṇī

the most favourite Poet of Shāh Zehan, the greatest Sanskrit rhetorician of all ages, was naturally a great favourite of the Emperor But Vamsīdhara, his Consort's favourite, once retorted Jagannātha in an open Session of the *Durbar* by saying that he (Jagannātha), as the conveyance of *Ś*iva (*i e* the Emperor) could do little harm to the favourite conveyance of Durgā (or the Queen)—the Lion, *i e* Vamsidhara himself That these Hindu Poets had free access to the Queens is a fact that speaks volumes about the great confidence the Mughal rulers had in them and the great esteem of the rulers for the Pandits —

> दिङ्नागा प्रतिपेदिरे प्रथमतो जात्यैव जेतव्यता
> सम्भाव्यस्फुट विक्रमोऽथ वृषभो गौरेव गौरीपते ।
> विक्रान्तेर्निकष करोतु कतम नाम त्रिलोकीतले
> कण्ठेकालकुटुम्बिनीकरुणया सिवत स कण्ठीरव ॥

(*V 201 p 29* of my *edition* of the Padyāmrita-tarangini by Hari Bhāskara composed in 1674 A D)

The period 1551-1650 covers the latest part of the rule of Humāyun, and ends with the 23rd regnal year of Shāh Zehan (1628-1658 A D) We have purposely extended the contempo-

raneous period of the Khān Khānān (1557-1630 A. D.) by six years earlier than the date of his birth and 20 years later than that of his death because during these years many of the Senior and Junior contemporaries of Abdur Rahīm must have been shining resplendently in the Sanskrit Literary Horizon Nor is it easy to say for certain when a particular poet or author was born or died. So we have extended the period of our discussion by 26 years for the sake of accuracy in particular.

Everybody will agree with us that it is very difficult to ascertain the dates of Sanskrit Authors but I have solid proofs about the dates of the Authors and works mentioned in the following pages.

Unfortunately we have been taught from our College days that Sanskrit Literature never flourished during Muslim Rule in India. Some are of opinion that it went to sleep during this period In our prescribed courses for University and Competitive Examinations, the period of of the History of Sanskrit Literature is limited to the 12th Century A. D. It is now time to react against this, for nothing can be more damaging as well as ill-founded than the above-mentioned conception. It is with this purpose

that we include in the following pages, a record of the Advancement of Sanskrit Learning during some part of the Mughal rule in India Full details about these works will be dealt with in my comprehensive volume—History of the Advancement of Sanskrit Learning during Muslim Rule in India

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Sanskrit Learning during 1551-1650 A. D.

SECTION I

A. KĀVYA

1. कविकर्णपूर (*Kavi-Karṇapūra*) *alias Paramānandasena, son of Śivānandasena* Caitanyacantāmṛta,[1] Ānanda-Vṛndāvana Campū,[2] Caitanya candrodaya naṭaka,[3] Camatkāra candrika

2 कविचन्द्र (*Kavicandra*), *son of Kavi Karṇapūra Gosvāmin and father of Kavibhūsara and Kavivallabha* Kavi candrodaya, Ratnāvalı Kāvya Ramacandra Campū, Vrajyā-Kāvya, Sānti candrikā, Stavāvalı Kavyā

3 गुणविनय गणि (*Guṇavinaya Gaṇin*), *pupil of Jayasoma Gaṇin* Khanda praśasti ṭīkā, Damayanti Katha ṭīkā, Viśeṣārtha bodhika Raghu-

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1. Printed from Rādhāraman Press, Murshidabad 1291 (1883 A D.) (B S 1291)

2. Published in the Nityānanda dāyinī Patrikā No. 2 Sucāru Press, Calcutta 1279 B. S (1871)

3 Twice edited: No 1 by Pt. Kedarnātha and Vasudeva Luxman Shastri Panashikar as vol. 87 of the Kāvyamālā Series, Nirnaya-Sāgara Press, Bombay, 1906. No 2 By Rajendra Lal Mitra, Bibliotheca Indica, xiv, Nos. 47, 48, 80, Asiatic Society of Bengal, Calcutta, 1854.

vaṃśa-ṭīkā, Vairāgya-śataka-ṭīkā, Saṃbodha-Saptativivarana being a commentary on the Sambodhasaptati by Ratnaśekhara Sūri [1]

4. अनन्तदेव (*Anantadeva*), *son of Āpadeva* : Krsna-candrikā-nāṭaka[2].

5. चिन्तामणि (*Cintāmani*), *son of Harihara, grandson of Siddheśa* : Kaṃsavadha, Kādambarī-rasa, Triśirovadha, Vāsudeva-stava, Śambarāri-carita.

6. कमलाकर-भट्ट (*Kamalākara Bhatta*), *son of Rāmakṛṣna Bhatta and grandson of Nārāyara* : Nirnaya-sindhu, Gīta-Govinda-Bhāsya, Ratna-mālā, Rāmakautuka-Mahākāvya.

7. रामदास (*Rāmadāsa*), *son of Udayarāja*; Rāmasetu-pradīpa.

8. रूप-गोस्वामिन् (*Rūpa Gosvāmin*)[4], *brother of*

1. Printed. See India Office Library Catalogue vol. 1 p. 973 under Gunavijaya Gaṇin.

2. Published in vol. III of the Grantharatnamālā Series, 1889.

3. For detailed accounts of the literary activities of this celebrated author and his works hitherto published, see my edition of the Ghaṭakarpara-Yamaka-kāvya, Prācyavāṇī 1953, Introduction p. 33-34.

4. For the literary activities of Rūpa Gosvāmin, Direct Disciple of S'ri Caitanya Mahāprabhu, see my edition of the Hamsadūta, vol. IV of the Saṃskrita Dūta Kāvya Series, Intro, pp. 27-36 and also the contribu-

Sanātana and Vallabha, son of Kumāra · Utkalikā-vallari, Uddhava-dūta, Gangāstaka, Gaurānga sura-Kalpataru, Caitanyāstaka, Padyāvali, Rasāmrta, Lalita-Mādhavanātaka, Vidagdha-Mādhava-nātaka, Vilāpa-kusumāñjali, Vraja-vilāsa stava, Hamsa-dūta kāvya

9 शङ्करमिश्र (*Śamkara Miśra*), *son of Bhavanatha, nephew of Jīvanātha* Gaurīdigambara-nātaka

10 पद्मनाभ (*Padmanābha*), *son of Balabhadra and brother of Govardhana Miśra and Viśvanātha* Virabhadra campū (For details see Introduction to the edition of the present author, Sanskrit Historical Kavyas, Vol 3)

11 जीवगोस्वामिन् (*Jīva Gosvāmin*) Muktā-carita, Gopāla campū[1]

12 नन्द-पण्डित (*Nanda Pandita*), *also called Vināyaka Pandita, son of Rāma Pandita* · Mādhavānanda-Kāvya, Hari vamśa vilāsa

13 प्रभाकर-भट्ट (*Prabhākara*) *son of Mādhava and pupil of Viśvanātha and Raghunātha*; Khāvali prakāśa, Kumāra sambhava tīkā, Con-

tions of Gaudiya Vaisnavas to Sanskrit Literature by the present author

1. Twice edited No 1 by Nityasvarūpa Brahmacārin; from Devakinandana Press · Brindabana, 1961 (1904); No. 2 by Rāsavihārin Sāmkhyatirtha, Cal., 1913

nika-Vāsavadatta tīkā, Rasa-pradīpa[1], Laghu saptasatikā-stava

14 प्रभाकर (*Prābhakara*), *son of Bhūdhara* · Gita-Rāghava

15 अनन्त-भट्ट (*Ananta Bhatta*), *son of Nāgadeva Bhatta, grandson of Jahnu* Kathāmrtanidhi, or Pañcopākhyānasamgraha

16 बालकृष्ण-भट्ट (*Balakrsna Bhatta*) Vidvadbhūsana Padyasamgraha

17 मधुसूदन (*Madhusūdana*), *son of Mādhava, grandson of Narasimha* Mañjubhāsinī, being a commentary on Vidvadbhūsana Padya samgraha by Bālakrsna, Sūrya-śataka-tīkā

18 महादेव विद्यावागीश (*Mahādeva Vidyāvagīsa*) Ānanda-laharī-ṭīkā, Naisadhacarita-tīkā

19 रामर्षि (*Rāmarsi*), *son of Vrddhavyāsa* . Commentary on Nalodaya, Bhartrhari-śataka, Vrndāvana-kāvya-ṭīkā

20 रत्नसिंह (*Ratnasimha*) Pradyumna-carita Mahākāvya

21 अनन्तपण्डित (*Ananta Pandita*), *son of Tryambaka Pandita* Mudrārākṣasa- pūrvapīṭhikā

22 जगन्नाथ पण्डितराज (*Jāgannatha Panditarāja*),

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1 Edited by Nārāyaṇa Sāstri Khiste, printed in the Princess of Wales Sarasvati Bhavana Texts No 22 pp. 12, 51. Benares, 1925

son of Perama, pupil of Jnānendra : Amrtalaharī[1], Āsapha-vilāsa*, Karunā-laharī[2], Gangālaharī[3], Jagadābharana, Pīyūsa-laharī, Prānābharana Kāvya[4], Bhāminī-vilāsa[5], Manoramākuca-mardana, Yamunā-varnana campū, Rasa-Gangādhara[6], Laksmī-laharī[7], Sudhālaharī[8]

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1. Edited by Pt. Durgāprasāda and Kāsinatha Pāṅduranga Paraba. Published in the Kāvyamala Series, Pt. I, pp 99-101, Nirnaya Sāgara Press, Bombay, 1886. *Published from Pracyavani.

2. Edited by Pt. Durgaprasāda and Kāsināṭha Pāṅduraṅga Paraba, published in the Kāvyamala Series, Pt. I, pp. 55-61. Bombay 1886.

3. Edited numerous times: No. i. Published from Kohinūra Press; Lahore in 1850, 1907, No ii. Jāmajahāmnumā Press: Meerat, 1851 No. iii. Jñanadarpana Press Bombay, 1773.

4. Edited by Pt. Durgaprasāda and Kāshinatha Panduranga Paraba and Published in Kāvyamāla Pt. i, Nirnaya Sāgara Press, Bombay 1886.

5. Edited 13 times, No. I. Published in Telegu character from Arsa Press, Vijagapattam 1870; No. ii. Edited by Tāranātha Tarkavācaspati from Kāvyaprakāsa Press, Calcutta 1872; No. iii Published from Gujarāta Printing Press, Bombay 1867, etc.

6. Edited by M. M. Gangadhara Shastri in the Benaras Sanskrit Series, Benaras Press, Benaras 1885-1003 ii. (i) Edited by Durgaprasāda and Kāshināthā Pāndurangā Paraba, Kāvyamālā No. 12. Nirnayasāgara Press, Bombay, 1888.

7. Edited in the Kāvyamālā Series Pt. ii. 1880.

8. Ed. in the Kavya-mala, Part I, pp. 26-22

23 नीलकण्ठ-शर्मन् (*Nīlakantha Śarman*), *son of Janārdana* Cimanī carita

24 बलभद्र (*Balabhadra*), *son of Kāśīnātha, grandson of Krṣnadatta*. Mahā-nātaka dīpika.

25 मणिराम दीक्षित (*Manirāma Dīkṣita*), *son of Gangārāma* Anūpa-vilāsa, also called Dharmāmbudhi

26 रमानाथ-विद्यावाचस्पति (*Ramānātha Vidyāvācaspati*) Abhijñāna śakuntala-tīka, Kāvya-ratnavali.

27 वत्सराज (*Vatsarāja*), *son of Raghava, grandson of Ganeśa Agnihotrin* Vārānasi-darpana

28 वेणीदत्त (*Venīdatta*), *son of Jagajjīvana, grandson of Nilakantha* : Padyavenī[1]

Names of a considerable number of poets of this period and some of their verses have been preserved in the Koṣa-Kāvyas of this period

For a large number of other Sanskrit Poets of this period headed by Akbarīya-Kāl dāsa, alias Govinda Bhatta, author of the Rāma-candra-yaśah-praśasti, etc, see the present Author's Muslim Patronage to Sanskrit Learn-

1. Edited critically for the first time by Dr J. B. Chaudhuri as vol III of the Sanskrita—Koṣa-Kāvya samgraha Series Calcutta, 1944 ; Published by Prācya-vānī Mandir.

ing, vols. 1 and 2 ; for Muslim Sanskrit Poets, and authors vols. 1-3 of Muslim Contributions to Sanskrit Learning.

B. RHETORICS.

1. कविकर्णपूर (*Kavikarṇapūra*) : Alaṃkāra-kaustubha[1].

2. कविचन्द्र (*Kavicandra*) : Kāvya-candrikā.

3. केशवमिश्र (*Keśava Miśra*) · Alaṃkāra-śekhara[2].

4. गोपाल-भट्ट (*Gopāla Bhatta*), *son of Harivaṃśa* : Rasika-rañjinī, being a commentary on the Rasa-mañjarī by Bhānudatta.

5. चिन्तामणि (*Cintāmaṇi*), *son of Harihara* : Vāṅmaya-viveka.

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1. This work with its commentary Subodhinī of Vis'vanātha Cakravartin was published with Bengali translation by Rāmanārāyaṇa Vidyāratna from Rādhāramaṇa Press, Berhampore, 1305 (1900) Published in Savitāraya-smṛti saṃra pana-granthamālā (No. 3). Varendra Research Society's Publications from Bharat Mihir Press, Calcutta, Rajshahi, 1926.

2. Edited by Paṇḍita S'ivadatta and Kās'ināthu Pāṇḍurang Parab and published in Kāvyamālā Series vol. 50 from Nirṇayasāgara Press, Bombay 1895.

—Edited by Anantarāma Sāstri Vetāl and published in the Haridāsa-Saṃskṛta-grantha-mālā, No. 56 ; Vidyāvilāsa Press, Banaras, 1927.

6 कमलाकर-भट्ट (*Kamalākara*), *author of Nirnaya sindhu*[1] Kāvya prakaśa-vyākhyā

7 रूप-गोस्वामी (*Rūpa Gosvamin*) Ujjvala-nīlamani[2], Nātaka-candrikā[3].

8 प्रभाकर (*Prābhākara*), *son of Mādhava* · Alamkāra rahasya

9 अनन्त पण्डित (*Ananta Pandita*), *son of Tryambaka Pandita* Vyangārtha kaumudī Govardhana prasasti-tīka[4], Rasamañjarī-ṭīkā

10 जगन्नाथ-पण्डितराज(*Jagannātha Panditarāja*), *son of Perama* Citra-mīmāṃsā-khandana[5]

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1. Edited and printed 9 times.—Published from Mahādeva Gopala Sāstrin Amrāpurakara's Press, Bombay 1794 (1872)

—Kāsī Sanskrta Press Banaras, 1875.

—Girvāna Bhasā-ratnākara Press, Madras, 1879 etc.

2. Edited by Pt. Kedārnath and V. L. S. Panashikar, Kāvyamālā, Bombay, 1913, etc

3. Edited with Bengali translation by Rāsavihārin Samkhyātīrtha and published from Satyaratna Press, Kasimbazar, 1313 (1907).

4. Published in Grantha-ratna-mālā, Vol I, Bombay, Gopāla Nārāyana Company's Press, 1887-1891.

—Edited by Rāma Sāstri Tailanga, Banaras Sanskrit Series (work No 21), Vidyāvilāsa Press Banaras, 1904.

5. Edited by Pt. Sivadatta and Kashināth Panduranga Parab, 1893

11. माधवज्योतिर्विद (*Mādhava Jyotirvid*), *son of Govinda Jyotirvid* Jyotsnā Śrutabodha-ṭīkā.

C. PROSODY (*Chandas*)

1. रूप-गोस्वामी (*Rūpa Gosvāmin*). Chandoṣṭa-daśaka.

2. लक्ष्मीनाथ-भट्ट (*Lakṣmīnātha Bhatta*) : Udāharaṇa-candrikā.

D. DICTIONARIES & ENCYCLOPAEDIAS

1. कविकर्णपूर (*Kavikarṇapūra*) Varna-prakāśa.

2. चिन्तामणि (*Cintāmani*), *son of Harihara* : Abhidhāna-samuccaya.

3 टोडरमल्ल (*Todaramalla*), *son of Bhagavatī-dāsa, Minister of Akbar* : Todarānanda.

4. महीधर (*Mahīdhara*), *son of Rāmabhakta, grandson of Ratnākara* : Ekākṣara-kośa.

5. नारायण-शर्मन् (*Nārāyaṇa Śarman*), *son of Rāma* : Amarakośa-pañjikā or Padārthakaumudī.

6. रामनाथ-विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*): Trikāṇda-viveka Amarakoṣa.

7. देवसागर-गणि (*Devasāgara Gaṇin*) : Vyut-patti-ratnākara, being a commentary on the Abhidhāna-cintāmani.

8. वेदाङ्गराय (*Vedāṅgarāya*), *son of Tigula-*

bhatta and father of Nandikeśvara : Pārasī-prakāśa

9 वेणीदत्त (*Venīdatta*), *son of Jagajjīvana* : Pañca tattva-prakāśa.

II. VYĀKARAṆA

1 कविचन्द्र (*Kavicandra*), *son of Kavi Karnapūra Gosvāmin* Dhātucandrikā, Dhātu-sādhana, Sāra-laharī.

2 रूप-गोस्वामी (*Rūpā Gosvāmin*) Harināmāmṛta Vyākarana (sometimes attributed also to him)

3 श्रीवल्लभ (*Srī Vallabha*), *pupil of Jñāna-vimala* Durgapada-prabodha.

4 समयसुन्दर गणि (*Samayasundara Gamn*)· Sugamavṛtti on Vṛttaratnākara

5 जीव गोस्वामी (*Jīva Gosvāmin*) Harināmāmṛta[1].

6 महीधर (*Mahīdhara*), *son of Rāmabhakta* · Sārasvata-prakriyā-ṭīkā

7. भट्टोजि-दीक्षित (*Bhattoji Dīkṣita*), *son of Lakṣmīdhara, brother of Rangoji Dīkṣita* ·

1. Edited and Published by Rāmanārāyana Vidyāratna from Rādhāramaṇi Press ; Berhampur (Murshidabād) 1291 (1583-4). Also ed. by S'rīpurīdāsa.

Kārikā, Siddhānta-kaumudī[1], Dhātu-pāṭha[2], Liṅgānuśāsana-sūtra-vṛtti[3], Sabdakaustubha, Bhaṭṭojidīkṣitīya.

8. साधुसुन्दर गणि (*Sādhusundara Ganin*), *pupil of Sādhukīrti* · Ukti-ratnākara, Dhātu-ratnākara, also called Kriyā-Kalpalatā, Sabda-ratnākara[4].

9. कृष्ण (*Kṛṣṇa*), *son of Yudhiṣṭhira*; Laghu-bodha.

10. दुर्गादास (*Durgādāsa*), *son of Vāsudeva Sārvabhauma*: Subodhā Mugdhabodha-ṭīkā[5], Dhātu-dīpikā[6], Kavi-kalpadrumatīkā.[7]

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1. Published several times. Edited and translated into English by S. C. Basu and V. Basu 1905-9.

2. Do.

3. Edited by Narendra Nātha Vasu from Metcalfe Press. Calcutta 1319 (1912).

4. Edited by Pt. Haragovindadāsa and Bechardas in the Jaina-Yas'ovijaya-grantha-mālā; No. 36: Benares, 1913.

5. Published thrice. No. i Tamohara Press. Srīramapura, 1779 (1857) No. ii. Caitanya—candrodaya Press: Calcutta, 1783 (1861). No. iii. Compiled by Rajanīkānta Gupta from Victoria Press: Calcutta, 1810 (1888).

6. Published from S'āstraprakās'a Press: Calcutta 1887 (1830).

7. Edited 4 times. No 1. Ed. by Madanamohana Tarkālamkāra from Sanskrita Press: Calcutta, 1925.

11. नीलकण्ठ-शर्मन् (*Nīlakantha Śarman*), *son of Janārdana* · Sabda-śobhā

12. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*) Kātantra-rahasya, Sabdārtha-rahasya.

SECTION III

SMṚTI

1. अनन्तदेव (*Anantadeva*), *son of Āpadeva*; Prāyaścitta-nirnaya, Prāyaścitta-pradīpikā, Smṛti-kaustubha[1], consisting among other works—Utsarga-kaustubha, Tithi-kaustubha, Dāna-kaustubha, Rājadharma-kaustubha, Saṃskāra-*kaustubha*[2], *Saṃskāra-dīdhiti*[3].

2. चिन्तामणि (*Cintāmaṇi*), *father of Ananta and grandfather of Rāma*: Muhūrta-Cintāmani.

3. रामकृष्ण दीक्षित नन्हाभाइ (*Rāmakṛṣṇa Dīkṣita*

(1848). No ii. Ed. by Tārānātha Tarkavācaspati, Ganesh Press Calcutta, 1876. No. iii. Ed. by Jīvānanda Vidyāsāgar Saraswati Press. Calcutta, 1888. No. iv. Ed. by Varadaprasanna Majumdar, B. P. M. Press, Calcutta, 1876.

1. }
2. } For details, see India Office Library Catalogue Vol. IV.
3. }

Nanhābhāi, son of Dāmodara: Agnistoma-paddhati[1], Agnistoma prayoga, Aikālukasattva-brahmatva-paddhati, Cayanapaddhati, Chāndogāhnika-paddhati, Jyotistomodgātṛ paddhati, Puṣpa-sūtra-dipa, Brahmatva-paddhati, Vājapeya-paddhati

4 रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), *son of Nārāyana, father of Kamalākara and Dinakara (Divākara)* Anantavratodyāpana prayoga, Jīvatpitṛka-kartavya nirnaya, Māsika śrāddha-nirnaya, Śivalinga pratisthā vidhi

5 कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), *son of Rāmakrsna Bhatta* Graha Yajña

6 नन्द पण्डित (*Nanda Paṇḍita*), *also called Vināyaka Paṇḍita* Kāśī prakāśa, Tattva muktāvali[2], Dattaka candrikā[3], Dattaka-mīmāṃsā or Putrīkarana-mīmāṃsā[4], Nava-

1 Agnistoma paddhati with the commentary of Rama Krishna Tripāthi from Satya Press Calcutta, 795 (1874)

2. See I. O. L. Catalogue, vol. IV

3 & 4 Edited 7 times: No I by J. C. C Sutherland from Hindoostanee Press, Calcutta, 1821 No. II Baptist Mission Press, Calcutta, 1834, No III Edited by Bharatacandra Siromani, 1857, No. iv Benares Printing Press, 1874.

rātra-pradīpa[1], Parāśara-smṛti-ṭīkā[2], Vidvanmanohara, Pramitākṣarā being a commentary on the Mitākṣarā of Vijñāneśvara, Viṣnusmrti-ṭīkā Keśava-Vaijayanti[3], Śuddhi-candrikā, a commentary of Kauśikāditya's Aśauca-nirnaya, Srāddha-kalpa-latā, Srāddha-mīmāṃsā, Smrti-sindhu.

7. रघुनन्दन भट्टाचार्य (*Raghunandana Bhattācārya*), *son of Harihara Bhatta* Aṣṭāviṃśati tattva (Smrti-tattva)[4]. Besides these, there are a few other Tattvas and Prayogas by him such as Tr puṣkara-śānti-tattva Tīrtha yātrā-tattva etc

8. रघनन्दन मिश्र (*Raghunandana Miśra*) : Todara-prakāśa (written under the patronage of Todar Mull).

9 रघुनाथ-सार्वभौमभट्टाचार्य (*Raghunātha Sārvabhauma Bhattācārya*) : Smārta-vyavasthārnava.

10. भट्ट नीलकण्ठ (*Bhatta Nīlakantha*), *son of Nārāyana Bhatta* ; Bhagavanta-bhāskara, also called Smrti-bhāskara.[5]

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1. Edited by Vaidya Natha Sāstrin Varakale in the Princess of Wales Saraswati Bhavana Texts, Vidyāvilāsa Press : Govt. Sanskrit Library, Benares, 1928.

2. Ed. by Nageswara Panta Dharmādhikārī ; Medical Hall Press, Benaras, 1913

3. & 4. Edited many times. See I O L. Catalogue, vol. IV

5. Published from Courier Press, Bombay, 1826. Subsequently published 38 times.

IV. DHARMA

1. रामकृष्ण दीक्षित ननुहाभाइ (*Rāmakṛṣṇa Dikṣita Nanhābhāi*), *son of Dāmodara* : Gṛhyā-saṃgraha-bhāṣya, Lāṭyāyana-sūtra-bhāṣya.

2. कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), *son of Rāmakṛṣṇa Bhaṭṭa, grandson of Nārāyana Bhaṭṭa* · Agni-nirṇaya, Karma-vipāka-ratna, Jīrṇoddhāra-vidhi, Tila-garbha-dāna-paddhati, Dāna-Kamalākara, Nirṇayasindhu,[1] Pitṛ-bhakti-taraṅgiṇī, Pratiṣṭhāvidhi, Pravara-darpaṇa[2], Tristhalī setu[3], Bhāṣā-pāda, Rajata-dāna-prayoga, Rāma-Kalpadruma, Vivāda-tāṇḍava[4], Viśva-cakra-dāna-vidhi, Śāstra-dīpikā-loka on the Śāstra-dīpikā of Pārthasārathi, Śāstra-mālā on the Mīmāṃsā-sūtra, Ṣoḍaśa-saṃskāra, Samaya-Kamalākara, Sarva-śāstrārtha-nirṇaya, Kamalākarabhaṭṭīya.

3. रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), *son of Mādhava, father of Viśvanātha Bhaṭṭa* · Tīrtha-ratnākara or Rāma-prasāda, Pratāpa-mārtaṇḍa.

4. विश्वनाथ (*Viśvanātha*), *son of Puruṣottama* : Viśva-prakāśa-paddhati.

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1. Published from the Nirṇaya-sāgara Press, Bombay, 1905. Also many other times from other places.

2. Published from Lakṣmī Veṅkateśvara Press: Bombay, 1917.

3 & 4. See I. O. L. Catalogue vol. IV.

5 शिवराम (*Śivarāma*), *son of Śukla Viśrāma*, Karma pradīpa-vṛtti, Kṛtya-cintāmani, Chandoga-nityāhnika, Mantra-cintāmani, Śānti-cintāmani, Śrāddha-cintāmani, Subodhinī Gobhila-gṛhya-sūtra-paddhati

6 दामोदर पण्डित (*Dāmodara Pandita*), *who wrote under the patronage of Cudamalla during the reign of Akbar* Kīrti-candrodaya

7 धन्विन् (*Dhanvin or Dhanvi Svāmin*) : Drāhyāyana-śrauta-sūtra-bhāṣya, called Chāndogya-sūtra-pradīpa [1]

8 नारायण (*Nārāyana, son of Kṛṣṇaji* and *grandson of Śrīpati*). Sānkhāyana-gṛhya-sūtra-bhāṣya

9 नारायण भट्ट (*Nārāyana Bhaṭṭa*), *son of Rāmeśvara, grandson of Govinda*: Antyeṣṭi-paddhati or Aurddhvadehikapaddhati[2], Antyeṣṭi-prayoga, Ayana-nirnaya, Ātura-saṃnyāsa-vidhi, Āhitāgni marane dāhādi, Āhnika-vidhi, Utsarga prayoga, commentary on Mādhava's Kāla-nirnaya samgraha-ślokas, Kāśī marana-mukti-vicāra, Gayā yātrā prayoga, Gotra-pravara-nirnaya, Jalāśayāśramotsargavidhi also

1. Edited by J. N. Reuter, Ph D, Luzac & Co London 1904.

2 Edited by Vāsudeva S'arman, Nirnayasāgara Press Bombay, 1915 (See also p. 105 below under Prayoga-ratna)

called Taḍāgotsarga, Tithi-nirṇaya, Tulāpursuṣa-mahādāna-prayoga, Tristhalī-setu[1], Divyānuṣṭhāna-paddhati, Prayoga-setu, Prayoga-ratna[2], Māṃsa-mīmāṃsā, Rudra-paddhati also called Rudrānuṣṭhāna-paddhati, Liṅgādipratiṣṭhā-vidhi, Vāstupuruṣa-vidhi, Vṛṣotsarga-paddhati.

10. महीधर (*Mahīdhara*), *son of Rāmabhakta and grandson of Ratnākara*: Adbhuta-viveka, Kātyāyana-gṛhya-sūtra-bhāṣya, Kātyāyana-śulva-sūtra-bhāṣya.

11. अनन्त भट्ट (*Ananta Bhaṭṭa*), *son of Nāgadeva, grandson of Jahnu*: Āhnikapārijāta, Kuṇḍa-maṇḍapa--vidhāna, Kuṇḍamaṇḍapa-homa-vidhi, Graha-yajña-vidhāna, Dāna-pārijāta, Dāna-sāgara, Vidhāna-pārijāta[3], Sānti-pārijāta.

12. गङ्गाधर (*Gaṅgādhara*), *son of Rāmacandra and brother of Yājnika Nārāyaṇa*: Prakṛti-vikṛti-kāla-yāga-vicāra, Pravāsa-kṛtya, Sarvatomukha-paddhati.

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1. Edited by Harinārāyana Āpte, Poona, 1915.

2. Edited and published four times No. i. S'ila Press : Calcutta, 1783 (1862). No. ii. Jagaddhitecchu Press : Poona 1882. No. iii. Ed. by Vāsudeva Sarman : Nirnaya Sagara Press : Bombay, 1915.

3. Edited from the Asiatic Society, Calcutta.

13 गौरीश भट्ट (*Gaurīśa Bhaṭṭa*) . Anumaraṇa-pradipa

14 दिवाकर भट्ट (*Divākara Bhaṭṭa*) *son of Gangā and Mahādeva grandson of Bālakrsna* Āhnika-candrikā, Kālanirnaya candrikā, Patita tyāga vidhi Smartaprayascitta paddhati, Dāna candrikā[1], and several other works

15 भट्टनीलकण्ठ (*Bhatta Nīlakantha*), *son of Śamkara, grandson of Rameśvara* Dharma-prakasa, Srāddha-prakaśa

16 बलभद्र शुक्ल (*Balabhadra Śukla*), *son of Sthavara* Kunda tattva pradipa[2] Cāturmāsya kaumudi

17 मित्र मिश्र (*Mitra Misra*) *son of Paraśurāma Miśra, grandson of Hamsa Pandita* Vira mitrodaya[3], Yajñavalkya-smrti-tīkā

18 तर्कतिलक (*Tarkatilaka*), *son of Dvāraka dāsa* Kālamādhavīya-vivarana, a commentary on Kāla nirnaya

1 Published No I Bhiks'eja Khatu's Press : Bombay, c. 1870 ; 1799 (1877) No II Sri Vardhamānakara's Press : Bombay, 02 (1880).

2 Published from Ārya sevaka Press : Bombay, 1809 (1877) and Luxmi Venkateswara Press : Bombay, 1913 (1916)

3 Edited by P. N Sarma in the *Chowkhamba* Sanskrit Series, Banaras, 1006, etc.

19 रघुनाथ भट्ट (*Raghunātha Bhatta*) Kāla-tattva-vivecana[1]

20 लक्ष्मीदास (*Lakṣmīdāsa*), *son of Gopāla* Muhūrta-muktāvali

21 विट्ठल (*Viṭṭhala*), *son of Būbu Śarman* Kunda-mandapa siddhi and vivrti,[2] Tulā-puruṣa dāna-vidhi, Muhūrta-kalpa druma

22 अनन्त भट्ट (*Ananta Bhatta*), *son of Yadu* Tirtha-ratnākara

23 गोकुलजित् (*Gokulajit*), *son of Harijit* Saṁkṣepa-tithi-nirnaya sāra

24 गौरीपति (*Gaurīpati*), *son of Dāmodara* Commentary on the Acārādarśa of Srīdatta

25 भावदेव मिश्र (*Bhāvadeva Miśra*), *son of Kṛṣṇadeva* · Pātañjalīyābhinava-bhāsya, Yoga-darpana tīkā, Yoga-bindu tīkā, Yoga-saṁgraha, Yoga sūtra-vṛttiṭippana, Sāndilya sūtrīyābhinava-bhāsya,[3] Brahma sūtra tīkā, Dāna-dharma-prakriya

1 Ed by Nanda Kishore Sharma in the Princess of Wales Sarasvati Bhavana Text No 40 Pt I Ramkrishna Printing Works ; Benaras, 1932

2 Published five times : No. i Luxmi Veṅkates wara Press, Bombay (1916). No ii Nirnayasāgara Press : Bombay. 1948 etc.

3 Ed. by Hṛṣīkes'a S'āstrin from Vānārji Press Calcutta, 1827 (1906). I O C, p. 392—Bhavadeva Bhaṭṭa

26 मणिराम दीक्षित (*Manirāma Dīkṣita*), *son of Gangārāma, grandson of Śivadatta Śarman* Acāra-ratna, Samaya-ratna

27. रामचन्द्र भट्ट (*Rāmacandra Bhatta*), *son of Vitthala* Krtya-ratnāvalī

28 रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*) Samaya-rahasya, Samskāra-paddhati-rahasya, Smrti-ratnāvali, Dāyabhāga-viveka

29 वेदाङ्गराय (*Vedāngarāya*), *son of Tigula-bhatta*), Srāddha-dīpikā

30 **Bhattoji Diksita**, Advaita-kaustubha, Ācāra-pradīpa, Āsauca-trimśaślokī-Aśauca-nirnaya, Āhnika-Kāla-nirnaya-samgraha, Gotra-pravara-nirnaya, Caturvimśati-muni-mata-vyākhyā,[1] Candana-dhārana-vidhi, Tattva-kaustubha, Tattva-viveka-dīpana-vyākhyā, Tithi-nirnaya,[2] Tithi-nirnaya-samksepa, Tithi-pradīpaka, Tīrtha-yātrā-vidhi, Tristhalī-setu-sāra-samgraha, Daśa-śloka-tīkā, Prāyaścitta-vivarana, Māsa-nirnaya, Srāddhakānda, Sandhyā-mantra-vyākhyāna, Sarva-sāra-samgraha

1 Ed. by Pt. Devidatta Parajuli, Benares Sanskrit Series, Vidyavilas Press: Benaras, 1907-S.

2 See I. O. L. Catalogue, vol. IV.

V. *JYOTISA* (*Astronomy* & *Astrology*)

1 केशव दैवज्ञ (*Kesava Daivajna*), *of Nandigrāma*, Jātaka-paddhati[1] also called Keśavī-Jātaka, Tājika-paddhati or Varsa-phala-paddhati,[2] Laghu-tājika,[3] Muhūrta-tattva.[4]

2. अनन्तदेव (*Anantadeva*), *son of Āpadeva*: Nakṣatra-sattra-prayoga

3 विश्वनाथ दैवज्ञ (*Viśvanātha Daivajna*), *fifth son of Divākara Daivajna* Iṣta-śodhana, Keśava-jātaka paddhaty-udāharana on Keśavī laghvī, Graha-kautuhalodāharana, Graha-lāghava-vivarana and Graha lāghavodāharana,[5] Candramāna-tantra-ṭīkā, Tājika-paddhati-ṭīkā, Tithi-cintāmany-udāharana, Nīlakanthī-ṭīkā, Patasarani-tīkā, Brhajjātaka-tīkā, Brhat-samhitā ṭīkā, Brahmatulya-siddhānta-tīkā,

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1 Edited 7 times. No i Niti Prakās'a Press: Bombay, 1872. No. ii. Nirnayasāgara Press: Bombay 1909, etc

2. See I. O. L. Catalogue Vol. 4

3 Telugu character. Ādi Saraswati Nilaya Press. Madras, 1916

4. Published twice No i. Benaras Ākhavāra Press: Benaras, 1856. No. ii Vṛttaprasāraka Press Poona, 1927.

5. Edited by M. M. Sudhākara Dvivedin, 1904, 1925.

and Brahmatulyodaharana, Mitānka, Muhūrtamani, Varsa tantra prakāsika, Varṣa-paddhati-tikā Vasistha samhitā tikā, Visnukaranodaharana, Sripaty udaharana, Sodasa yogadhyāya, Samjña-tantra prakasika, Siddhanta siromany-udāharana, Surya siddhanta tikā, Grahanartha-prakāśika, Sūrya siddhāntodaharana, Soma siddhānta ṭīkā, Hora makarandodaharana, Asta varga-jātaka, Janma patrika lekhana karma, Jātaka paddhaty udaharana, Tājika paddhati tikā, Makarandodāharana Saura-paksa ganita-tikā.

4 शङ्कर (*Śamkara*), *son of Harihara, pupil of Harsaratna* Karana kutūhalodaharana, Karana vaisnava or Vaisnava karana, Jyotisa-Keraliya

5 शिव (*Śiva*), *son of Rāma* Janma cintāmani

6 हरजि भट्ट (*Haraji Bhaṭṭa*), *father of Haridatta* Phala dipikā, Muhūrta-candrakalā

7 हरिदत्त भट्ट (*Haridatta Bhaṭṭa*), *son of Haraji Bhaṭṭa wrote under king Jagatsimha, son of Krsrasimha in* 1639 Jagadbhūsana

8 नीलकण्ठ (*Nilakaṇṭha*), *son of Ananta and grandson of Cintāmani* Grha pravesa-prakarana tika Gocara prakarana tikā Graha-kautuka Graha laghava Janma sūtra ṭīkā

Subodhini[1], Jyotisa-kaumudī, Todarāja, Tājika[2], Tithi-ratna-mālā, Daivajña vallabha, Praśna-kaumudī, Praśna-tantra,[3] Makaranda, Muhūrta-cintāmani-tīkā, Varsa-tantra[4], Varsa-phala, Vivāha-prākarana-tīkā, Samjñā-tantra,[5] Saranī-Kosthaka

9 नीलकण्ठ भट्ट (*Nīlakantha Bhatta*), *son of Ananta* (Same as above) (?) : Rāma-vinoda

10 ढुण्ढिराज (*Dhundhirāja*), *son of Nṛsimha of Pārthapura* Rna-bhangādhyāya, Kunda-Kalpalatā, Graha-phalopapatti, Graha-lāghavodāharana, Jātaka-kaustubha, Jātakābharana, Tājika-bhūsana, Tājikābharana, Pañcānga-phala, Rāja-yogadhyāya, Śiṣtādhyāya, Sudhā rasa-karana-caśaka, Sudhā-rasa-sārinī

11 नारायण (*Nārāyana*), *son of Ananta, grandson of Hari* Kunda-mandapa- darpana, *Muhūrta-mārtanda* [6]

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1. Medical Hall ress : Benares, 1956 (1899).
2. See India Office Library Catalogue, Vol. 4
3. Do. 4. Do. 5. Do.
6. Edited seven times. No. i. Benares Akhavāra *Press : Benares*, 1854. No. ii. Bombay Vaibhava Press, Bombay, 1921. No iii. Gīrvana-bhāṣā-ratnākara Press : Madras. 1901, etc.

12 प्रभाकर (*Prabhākara*), *son of Mādhava* Vivāha-patala

13 रघुनन्दन सार्वभौम भट्टाचार्य (*Raghunandana Sārvabhauma Bhattācārya*), Satkrtya muktāvalī

14 कृष्णगणक (*Krsna Ganaka or Krsna Daivajna*,), *son of Ballāla* Chādaka-nirnaya, Pañca-paksī, Parameśvarīya, Praśna-Krsnīya, Bīja-vivrti-kalpalatāvatāra commentary on Bhāskara's Līlāvatī, Bījānkura or Bīja-pallava, Līlāvatī ṭīkā on the Bīja-ganita of Bhāskara, Srīpati tīkā, Sūrya-siddhāntodāharana

15 गणेश (*Ganeśa*), *son of Gopāla* Jātakālamkāra[1]

16 राम (*Rāma*), *son of Ananta, grandson of Cintāmani*, Muhūrta-cintāmani, Rāma-vinoda or Rāma-vinoda-karana, also called Pañcānga-sādhanodāharana

17 विष्णुदैवज्ञ (*Visnu Daivajna*) : Brhaccintā-mani-ṭīkā, Visnu karanodāharana, Sūrya-prakāśa sarana

1. Printed and edited several times, No. I. Mādhavarāma's Press: Calcutta, [1812 ?] No. II Bombay Printing Press: Bombay 1873 etc Printed with various commentaries as well many times from Bombay and Benares.

18 विद्याधर (*Vidyādhara*), *son of Nārāyana, grandson of Harihara* Graha vidyādhara, Pañcānga-Vidyādharī

19 सुमतिहर्ष (*Sumatiharṣa*), *pupil of Harsaratna Ganin* Karana kautūhala-vrtti, commentary on Śripati's Jātaka-paddhati, commentary on Tajika sara of Haribhadra, Horā-makaranda-tīkā.

20 गङ्गाधर (*Gangādhara*), *also called Laksmīdhara, son of Govardhana, younger brother of Viṣṇu* Ganitāmrta-sāgarī or Ankāmrta-sāgari, Līlāvatī tīkā, Graha-lāghava-vivrti, Tajika-ratna, Pañca-paksī prakāśa, Patilīlāvatī-viveka, Parāśara-paddhati, Varsa phala-tantra

21 नित्यानन्द (*Nityānanda*), *son of Devadatta* Ista-kāla śodhana, Niseka-vicāra, Siddhāntarāja.

22 बलभद्र (*Balabhadra*), *son of Dāmodara, brother of Harirāma* Hayaratna,[1] Horā-ratna, Makaranda-tīkā, Commentary on Bhāskara's Bīja-ganita

23 मणिराम-दीक्षित (*Manirāma Dīkṣita*), *son of Gangārāma* Anūpa-vyavahāra-sāgara

1. Published from Jvalā prakās'a Press Meerut, ·· ~3 (1876)

24. माधव ज्योतिर्विद् (*Mādhava Jyotirvid*), *son of Govinda Jyotirvid*: Jana-bodhinī, commentary on Jātaka-paddhati of Srīpati, Bhāsvatī-vivarana, Mahādevī-ṭīkā, Vidyā-mādhavīya-vyākhyāna.

25. राजर्षि (*Rājarṣi*), *son of Kalyāṇa*: Camatkāra-cintāmani, Dāsa-cintāmani, Yoginī-daśādhyāya

26 रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*), Jyotiṣa, Līlāvatī-rahasya.

27. विश्वरूप गणक (*Visvarūpa Gaṇaka, surnamed Munīśvara*), *son of Rānganātha*; Siddhānta-sārvabhauma.[1]

VI. BHAKTI

1. अनन्तदेव (*Anantadeva*), *son of Āpadeva*; Bhagavad-bhakti-nirnaya, Bhagavannāma-kaumudī-prakāśa.[2]

2. कविकर्णपूर (*Kavikarnapūra*), *alias Paramānandasena, son of Śivānandasena*:

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1. See India Office Library Catalogue Vol. 4.

2. Edited by Dāmodara Sāstrin in the Acyuta granthamālā, No. I. Jñāna-maṇḍala Press: Benares, 1984 (1927)

Gaurānga-ganoddeśa-dīpikā[1], Bṛhat-Kṛṣṇa-ganoddeśa-dīpikā

3 रूपगोस्वामिन् (*Rūpa Gosvāmin*),) *brother of Sanātana and Vallabha* Premendu sāgara, Bhakti-rasāmṛta sindhu[2], Sikṣā-daśaka, Samkṣepa-Bhāgavatāmṛta[3], Sādhana-paddhati, Stava-mālā[4], Upadesāmṛta, Kārpaṇya paññikā, Govindavirudāvalī, Mathurā-mahiman, Harekṛṣna-mahāmantrārtha-nirūpana

4 जीवगोस्वामिन् (*Jīvā Gosvāmin*) Brahma-samhitā-ṭīkā,[5] Bhakti-rasāmṛta-sindhu sūcīpatra Saṭ-samdarbha or Bhāgavata-samdarbha consisting of Paramārtha-samdarbha, Prīti-

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1 *No* 1. *Translated into Bengali by* Rāmanārāyana Vidyāratna, Rādhāramana *Press* Berhampur, 1886 & 1906.

No II Edited by Surendranātha Gosvāmin, Calcutta, 1914 (B. M C.)

2. Published thrice No 1 Ed. by Rāmanārāyana Vidyāratna, Rādhāramaṇa Press : Murshidabad, 1286 (1864) No. ii, and iii Sahitya Press and Prakṛta Press Calcutta, 1872-73

3. *For details, see* I O. L. Catalogue, Vol. IV.

4. Published in Bengali script from the Rādhāramana Press, Murshidabad, 2nd edition, 1319 B S This edition also contains the *Stava-mālā vibhūṣaṇa*, a commentary on the Stava-mālā by Baladeva Vidyābhūṣaṇa,

5 Published from Radharamana Press, Murshidabad, 1301 (1894) and also 4 other times.

saṃdarbha, etc[1], Bhāgavata-purāna-daśama-skanda-tosinī, Sārasaṃgra-ha, Stavamālā[2], Dig-darśinī.

5 महीधर (*Mahīdhara*), *son of Rāmabhakta and grandson of Ratnākara*: Commentary Viṣnu-bhakti-Kalpalatā-prakāśa[3], being a commentary on the Visnu-bhakti-kalpalatā by Purusottama Ācārya.

6. नारायण (*Nārāyana*), *son of Limba Bhatta, grandson of Kanha Bhaṭṭa*. Pūrnānanda-prabandha.

7. भवदेव मिश्र (*Bhavadeva Misra*), *son of Kṛṣnadeva*: Rāma-līlā.

8. विष्णुपुरी (*Visnupurī*), *or Vaikuṇṭhapurī, pupil of Madanagopāla*: Bhagavadbhakti-ratnāvalī, also called Bhakti-ratnāvalī[4],

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1. Edited part by part in Bengali script several times,

2. Ed. by Bhavadatta Sāstrī & K. P. Pandurang, Kāvyamālā, Bombay, 1903.

3. The Viṣṇu-bhakti-kalpa-latā-prakās'a also passes under the name Viṣṇu-bhakti-kalpa-latā-vivaraṇa; see p 1535 of my Catalogue of Sanskrit Printed Books in the India Office Library.

4. Edited and Published thrice. No. I. by Monmohan Vandopādhyaya, Karmayoga Press; Calcutta,

Bhāgavātāmṛta, Mahākāvya-vivaraṇa, Hari-bhakti-kalpalatā.

9 महेश्वर (*Maheśvara*), *son of Virūpākṣa* Commentary on Puruṣottama's Viṣṇu-bhakti-kalpalatā

Many works of this Section have already been included in the section on Kāvya, Smṛti, etc, on account of obvious reasons The Lalita-Mādhava, Vidagdha-Mādhava, Haribhakti-rasāmṛta-sindhu, Ujjvala-nīlamaṇi, Hari-bhakti-vilāsa, etc, are all devotional works

VII PHILOSOPHY

1 अनन्तदेव (*Anantadeva*), *son of Āpadeva* Devatāsvarūpa-vicāra, Mīmāṃsā-nyāya prakāśa-ṭīkā, Sampradāya-nirūpana Tattva prakriyā-ṭīkā, Vākyabheda-vāda

2 रामकृष्णभट्ट चक्रवर्तिन् (*Rāmakṛṣṇa Bhaṭṭa Cakravartin*), *son of Śiromaṇi Bhaṭṭācārya (Raghunātha)* Nyāya dīpikā, Nyāya-līlāvatī-prakāśa

3 विज्ञानभिक्षु (*Vijñānabhikṣu*), *Guru of Bhāva Gaṇeśa Dīkṣita*, Iśvara gītā bhāṣya, Kaṭha valli upaniṣadāloka, Kaivalyopaniṣadā-

1317 (1911) No II, Sacred Books of the Hindus vol. vii, Indian Press: Allahabad, 1912. No. III Ed in Shyāmācaran Sanskrit Series, No 1, Indian Press Allahabad, 1914.

loka, Patañjali-bhāṣya-vārtika or Yoga-vārtika[1], Praśnopaniṣadāloka, Mundakopaniṣadāloka, Maitreyopaniṣadāloka, Bhagavad-gītā-ṭīkā, Māndūkyopaniṣadāloka, Yoga-sāra saṃgraha[2], Vijñānāmṛta or Brahma-sūtra-ṛju-vyakhyā[3], Vedāntāloka, Svetāśvataropaniṣadāloka, Sāmkhya-kārikā-bhāsya[3], Samkhya-pravacana-bhāsya[4], Sāmkhya-sāra-viveka[5]

4 शङ्कर मिश्र (*Śamkara Miśra*), *son of Bhavanātha, and nephew of Jīvanātha* . Ātma tattva-viveka-kalpalatā[6], Kanada-rahasya,[7] Khandana-khanda-khādya ṭīkā[8], Chandogāhnikoddhāra, Nyāya-līlāvatī-kanthābharana[9], Bheda-prakāśa,

1. See India Office Library, Vol. IV.

2. do do

3. Chowkhamba Sanskrit Series. No. 8.

4 Ed by Revati Kanta Bhattacharya, Calcutta, 1920.

5. See India Office Library, vol. iv.

6. Edited by Vindhyes'vari Prasad Dvivedin and Luxman Shastri Dravida. Bibliotheca India, Work No. 170. Baptist Mission Press, Calcutta, 1907-25.

7. Ed. by Vindhyesvari Prasada Dvivedin Chowkhamba Sanskrit Series work No 48. Vidyā-vilāsa Press : Benaras, 1917.

8 No 1, Ed. by Mohanlal Vedāntācārya, Medical Hall Press Benaras, 1910 No. 2. L. S. Drāvida, Benares, 1914.

9 Ms., Asiatic Society, dated Saka 1739, p 98 of Kuñjavihārin Kāvyatīrtha's Catalogue

5. पद्मनाभ (*Padmanābha*), *son of Balabhadra and brother of Govardhana Miśra* and *Viśvanātha*: Kiranāvalī-bhāskara[1], Rāddhānta-muktāhāra, Vardhamānendu on Vardhamāna's Nyāya-nibandha-prakāśa.

6. नारायण सरस्वती (*Nārāyaṇa Sarasvatī*), *pupil of Govindānanda Sarasvatī*: Śārīraka-bhāṣya-vārtika.

7. प्रभाकर (*Prabhākara*), *son of Mādhava Bhatta*: Śāstra-dīpikā, commentary on the Mīmāmsā-sūtra.

8. महीधर (*Mahīdhara*), *son of Ratnākara*: Yoga-vāśiṣṭha-sāra-vivṛti,[2] Rāma-gītā-ṭīkā.

9. रघुनाथशिरोमणि (*Raghunātha Śiromaṇi*), *pupil of Vāsudeva Sārvabhauma* and *father of Rāmakṛṣṇa*: Khandana-Khanda-ṭīkā, Gunakiranāvalī-prakāśa-dīdhiti[3], Tattva-cintāmani-dīdhiti[4], Nyāya-kusumāñjali-ṭīkā, Nyāya-līlāvatī-prakāśa-dīdhiti, Nyāya-līlāvatī-vibhūti, Padārtha-tattva-nirūpana,[5] Brahma-sūtra-vṛtti, Advai-

1. Ed. by Gopinath Kaviraj in the Princess of Wales Sarasvati Bhavana Texts, No 1. Benares, 1920.
2. See India Office Library, Vol. IV.
3. Do.
4. Published by Asiatic Society, Calcutta.
5. Edited by Vindhyesvari-Prasāda Dvidedin, E. J. Lazarus & Co: Benaras, 1916.

teśvara-vāda, Apūrva-vāda-rahasya, Avayava-grantha, Ākānksā vāda, Ākhyāta-vāda, Kevala-vyatireki, Gana nirūpana, Dharmitāvacchedaka-pratyāsatti, Nañartha-vāda, Nirodha-laksana, Niyojyānvayārtha-nirūpana, Paksatā, Pañca-laksanī kroda, Prāmānya vāda, Yogyatā rahasya, Vakya vāda, Vyāpti vāda, Sabda-vadārtha, Sāmānya-nirukti, Sāmānya-laksana, Nañ-Samasatika, Bauddhādhikāradidhiti, Mīmāmsā-sāra ratna

10 रघुनाथसार्वभौम भट्टाचार्य (*Raghunātha Sārvabhauma Bhattācārya*), Siddhāntārnava [1]

VIII MEDICINE

1 कविचन्द्र (*Kavicandra*), *son of Kavikarnapūra Gosvāmin* Cikitsā ratnāvali

2 वैद्यराज (*Vaidyarāja*), *son of Viśarada and grandson of Vaidya Cintamani* Sukhabodha

3 जयरत्न (*Jayaratna*) Jvara-parajayah

4 जगन्नाथ (*Jagannatha*) *son of Laksmana* Yoga samgraha

1 See India Office Library Catalogue, Vol. IV

IX TANTRA

1. पूर्णानन्द परमहंस (*Purnānanda Paramahamsa or Pūrnānandanātha*), *pupil of Brahmānanda Paramahamsa* Kakārādı--Kalīsahasra-nāma-tīkā, Kālıkā sahasra-nāma-stutıratna-tīkā, Kālı kā rahasya, Gadya vallarī, Tattva-cıntāmanı, Tattvānanda-tarangını, Vāmakeśvara-tantre Mahatrıpurasundarı mantranama sahasram, Śāktakrama, Syāmā rahasya[1], Sat-cakra-krama[2] or Sat-cakra-prabheda, Brahmānanda's Ṣat-cakra-dīpıkā, Subhagodaya- darpana

2 महीधर (*Mahīdhara*), *son of Rāmabhakta and grandson of Ratnākara* Nrsımha-patala, Mantra mahodadhı[3] with its commentary Naukā, Mātrkā nıghantu[4]

See India Office Library, Vol IV

2. ,, ,, ,,

Works of *Bhattojı Dıksıta, son of Lakṣmīdhara* Tantra-sidhānta-dīpikā, Tantra-viveka-dīpana-vyākhyā, Tantradhıkāra-nirnaya, Tarkāmṛta, etc deserve mention here But it remains to be proved how far he was indebted to the Muslim Rulers, if at all.

3. Published several times : No. i. Ganes'a Press Benares, 1919 No. ii Smarahiṃsakadatta's Press : Bombay. 1929

4. See Tantrābhidhāna ; vol iv of India Office Library Catalogue

3 जगदानन्द शर्मन् (*Jagadānanda Śarman*) Kālikārcana-dīpikā, also called Kuladīpikā[1]

X VEDIC LITERATURE

1. नारायण (*Narāyana*), *pupil of Ramendra Sarasvatī* Commentaries on Upanisads[2]

2 नरसिंह सरस्वती (*Narasimha Sarasvatī*), Atharvanopanisat khandārtha, Aitareyopanisat-khandārtha-prakāśa, Manda prabodha, being a commentary on Jayatīrtha's Tattvoddyota-vivarana

3 महीधर (*Mahīdhara*), *son of Rāmabhakta* Iśāvāsyopanisad-bhāsya, Purusa-sūkta-ṭīkā, Rudra-japa bhāsya, Veda-dipa commentary on the Vajasaneyī Samhitā[3], Sadanga-Rudra-bhāsya, Sautramani viniyoga sūtrartha, Rudra-Bhāṣya[4]

4 रत्नेश्वर (*Ratneśvara*), *Guru of Mahīdhara*, Sulva sūtra-vivarana

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1. Edited by Arthur Avalon in the Tantrik texts, vol. 1 1913

2. Ed by Dhundhiraja S'astri, Haridas Sanskrit Series, Benaras 1923

3. Nirṇaya sāgara Press · Bombay, 1888, 1889

4 Compiled by Bhagulāla Bhāṭamkara Bhaṭṭa. 1898

XI JAINA LITERATURE

1. साधुसुन्दरगणि (*Sādhusundara Ganin*), *pupil of Sādhukīrti* : Samskrta-manjarī, Uktiratnākara, Dhātu ratnākara[1] or Kriyā-kalpalatā.

2 समयसुन्दरगणि (*Samayasundara Ganin*), *pupil of Sakalacandra* Das'avaikālika-tikā, Raghuvamśa-tika Arthālāpanikā

3 सहजकीर्ति *Sahajakīrti* . Kalpa-manjarī,[2] commentary on Kalpa sūtra, Siddha-śabdārnava.

ADDITIONAL LIST

1 अनन्तदेव (*Anantadeva*), *son* of *Āpadeva* : Cāturmāsya-prayoga.

2. चिन्तामणि (*Cintāmani*), *son of Harihara, grandson of Siddhes a* : Aksāvalī, Krtya puspānjali.

3 रामकृष्ण दीक्षित नान्हाभाई (*Rāmakrsra Dīksita Nanhābhāi*), *son of Dāmodara* : Sīma-tantra-bhāsya

4 रामकृष्ण भट्ट (*Rāmakrsra Bhatta*), *son of*

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1 by Lavanyavijaya Muni, Jain Advocate Press : Ahmedabad, 1929

2 Published 5 times, No. (i) Standard Press : Kumbakonam, 1911 ; No (ii) S'astrasanjivani Press : Madras, etc.

Mahīdhara, father of Vis vanātha Bhaṭṭa : Yukti-sneha-prapūranī on the Śāstra-dipikā.

5. रूप गोस्वामी (*Rūpa Gosvāmin*) : Dānakeli-kaumudi

6 लक्ष्मीनाथ (*Lakṣmīnatha Bhatta*) : Pingalārtha-pradipa, Duskara citra prakasika

7. विज्ञानभिक्षु (*Vijnānabhiksu*), *Guru of Bhava Ganeśa Dīksita* Ādesa ratnamāla or Upadeśa-ratna-malā, Brahmādarśa

8 वीरभद्रदेव (*Vīrabhadradeva*), *son of Rāma-candra, grandson of Vīrabhānu* Kandarpa-cūdamani Kama sūtra-ṭīkā [1]

9 विश्वनाथ दैवज्ञ (*Vis vānatha Daivajna*), *fifth son of Divākara Daivajna* Ramavinodo-dāharana

10 शङ्कर मिश्र (*Śamkaramiśra*), *son of Bhavanātha* · Prāyaścitta pradīpa, Sraddha-paddhati, Jagadisi tikā Anumiti-ṭīkā

11. हरिदास (*Haridāsa*), *son of Purusottama* Prastava ratnakara

12 पद्मनाभ (*Padmanabha*), *son of Balabhadra* : Tattva cintāmani parīksa, Tattva prakāśikātikā

13 कृष्णदत्त मिश्र (*Krsnadatta Miśra*), *also called Vana malimiśra, son of Maheśamiśra* · Kuruksetra pradīpa

1 Gujrati News Press, 1925

Translation of the Kheta-Kautuka with Notes

1. Salutations to the sublime object of worship by obtaining the dust of whose lotus-feet even gods gain sway over the whole world.

2. Many of my predecessors[1] composed works in a mixed language—Sanskrit and Persian. Following their foot-steps, I have undertaken the composition of the work at hand, *viz.* the Kheṭa-Kautuka[2].

SUN

3. If the sun be in the first zodiac sign[3], the individual born becomes diseased, defiled by women, gives birth to wicked children and subsequently, becomes a vagabond. If the sun

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1. Stray examples of this also are not lacking. They have been quoted before. *Complete works in a mixed language—Sanskrit and Arabic-Persian were* composed in later ages too ; e. g. the Abdullāh-carita by Lakṣmīpati. Biography of Abdullāh, the King-Maker of Delhi, published as vol. 1 of Prācyavāṇī Sanskrit History Series.

2 Variant reading खेत-कौतुकम् ।

3. For the significance of these signs, see my work Development of Indian Astrology and Astronomy during Muslim Rule in India.

be in its downward course, the person in question becomes deprived of all self-respect, envious of others and crooked.

4. If the sun predominates over the Dhanasthāna *i. e.* the second zodiac sign of a particular person, he becomes unwise, extremely wrathful, narrow-minded, miserly, poor, bad-looking, diseased, and devoid of common-sense.

5 If the sun predominates over the third zodiac sign of a person, he becomes very famous, healthy, sweet-talking, blessed with a beautiful wife, possessed of conveyances, very wealthy and dispassionate.

6 If the sun predominates over the fourth zodiac sign, a person is bound to be wretched in life, always suspicious in nature, and worried. He can never enjoy his life, frequents bad quarters and becomes a vagabond.

7. If the sun be in the fifth zodiac sign, the person in question fails in obtaining fame, remains unwise, worried, unhappy, wrathful, and very much averse to righteous duties.

8. If the sun has his sway over the sixth zodiac sign, the individual born earns riches, becomes handsome, talks little, inherits maternal wealth, keeps good health and defeats his enemies.

9. If the sun be in the seventh zodiac sign, the person in question always remains worried, becomes subject to passion, pines for women, deceives others and vanquishes his enemies on the battlefield.

10. If the sun be in the eighth zodiac sign, that person is bound to suffer from hunger and thirst and roam about frequently, bereft of all enthusiasm. He becomes very thin and has to leave aside his own country and travel in foreign ones.

11. If the sun be in the ninth zodiac sign, the person in question becomes well-known throughout the world and enjoys the wealth of other people. He has to encounter many obstacles and resides in the house of his maternal grandfather in discomfort. If the sun be ascendent on the ninth zodiac sign, he becomes very wealthy.

12. If the sun be in the tenth zodiac sign, a person becomes very wealthy, handsome, a good rider, very happy and famous throughout the world. If the sun be in a downward course, the individual born cannot enjoy his life as much as his father did.

13. If the sun be in the eleventh sign, then that person becomes very handsome, wealthy,

and possesses many conveyances; his wife is bound to be very meanminded though very beautiful He possesses a beautiful house, fights relentlessly, employs good counsellors, loves music, possesses attractive eyes, and lords it over all .

14. If the sun be in the twelfth zodiac sign, the eyesight of that particular person becomes defective, and his left eye becomes very weak. He loses all his reputations, spends more than what he earns, does many good deeds, becomes the protector of wicked people and always suffers due to ill health.

MOON

15. If the moon be in the first zodiac sign, that individual becomes very rich, handsome, intelligent and happy.

16. If the moon be in the second zodiac sign, the individual born becomes wealthy, self-controlled, sweet-speaking, humorous and powerful.

17. If the moon be in the third zodiac sign, a person becomes very affectionate in nature, powerful, self-contented and does many good deeds.

18. If the moon be in the fourth zodiac sign,

one becomes a donor, religious-minded, king-like, scholarly and wealthy.

19. If the moon be in the fifth zodiac sign, a person becomes very rich, possessed of many conveyances, very conscientious, careful and fortunate.

20. If the moon in the sixth zodiac sign, he becomes ill-fated, is subdued by enemies, and turns out very ugly-looking and diseased.

21. If the moon be in the seventh zodiac sign, one becomes very beautiful, free from diseases, wealthy and famous.

22. If the moon be in the eighth zodiac sign, a man is bound to become diseased, does little work, becomes bad-tempered and cruel and lives *away* from his own country.

23. If the moon be in the ninth zodiac sign, a person possesses great strength of mind and character, fears God, possesses riches and many conveyances.

24. If the moon be in the tenth zodiac sign, a man maintains his own relatives, becomes devoted to his father, very rich, learned, and self-contented. He turns out also very good in nature.

25. If the moon be in the eleventh zodiac sign, one becomes very rich, handsome, charita-

bly disposed, intelligent, sweet speaking, and does pious acts.

26 If the moon be in the twelfth zodiac sign, one suffers from eye-diseases, becomes very quarrelsome, wastes money, does impious acts, and turns out wicked in nature

MARS

27 If Mars be in the birth zodiac sign of a person, he becomes very quarrelsome, suffers from blood-dysentry, wastes time, opposes all, becomes very weak and always lives apart from his wife and sons

28 If Mars be in the second zodiac sign, a person becomes extremely careless, loses his sons, wealth, happiness and wife , he happens to be a good fighter, remains always worried, ugly, powerless and cruel , he also develops a wicked mentality and becomes a debtor

29 If Mars be in the third zodiac sign, one becomes a possessor of riches, camels, jewels, gems, pearls and tents and maintains a good health. He also becomes powerful, handsome, and very rich

30 If Mars be in the fourth zodiac sign, one possesses long hands and feet, enjoys no bodily comforts, becomes steady in warfare,

loses all wealth, remains physically fit (?), turns out cruel and a constant debtor.

31. If Mars be in the fifth zodiac sign, one sparingly speaks and becomes dull-witted, loses his sons, wealth and all happiness accruing from a good job, suffers from diseases due to wind and cough, becomes loose in character, wrathful and suffers from stomach troubles.

32. If Mars be in the sixth zodiac sign, one vanquishes his enemies, becomes very handsome, wealthy and happy, prone to taking care of people at large, the greatest in his own family and destroys the family of his maternal grandfather.

33. If Mars be in the seventh zodiac sign, a person becomes unhappy, oppressive and quarrelsome. He also is deprived of riches, and domestic peace. Further, he seldom roams about.

34. If Mars be in the eighth zodiac sign, one always says what is wrong, suffers from untraceable diseases. loses domestic peace, remains worried, becomes an examiner of gems, suffers from sores in the body, is devoid of intellect and also becomes subject to physical ailments due to defiled blood.

35. If Mars be in the ninth zodiac sing,

one becomes highly respected by the royal family, gets an honourable place on ceremonial occasions, exhibits lust for others' wives; fortunate enough, one enjoys a good rural life and roams about like a vagabond.

36. If Mars be in the tenth zodiac sign, one earns wealth, leads a careful and economical life, holds an honoured position in the society; bold and wealthy, he wears pearls, gems, ornaments, etc.

37. If Mars be in the eleventh zodiac sign, a person possesses clothes beset with silk, velvet, etc. and many conveyances and maintains a retinue of servants. He confronts no enemies and always remains truthful.

38. If Mars be in the twelfth zodiac sign, the person in question torments his relatives and friends with harsh and piercing words, becomes very oppressive, is always wrathful, distressed and worried.

MERCURY

39. If Mercury be in the first zodiac sign, then a person becomes a Judge. Very amiable in appearance and kind-hearted, he enjoys riding. He acquires fame, becomes a donor and leads a happy family-life.

40. If Mercury be in the second zodiac sign, the person in question speaks sweetly, and makes small donations. Very fond of his relatives and friends and modest in nature, he does many humanitarian works.

41. If Mercury be in the third zodiac sign, a person bears a good moral character, turns out kind-hearted and conduces to the happiness of his friends and wife and remains self-contented.

42. If Mercury be in the fourth zodiac sign, one enjoys sound health and remains childless. Independent in spirit, he becomes a donor, and loves music. He is also charitably disposed, and speaks sweetly, but turns out idle by nature

43. If Mercury be in the fifth zodiac sign, one gives birth to (many) sons and earns wealth. Endowed with (great) intellect, self-contented, handsome and bold, he donates profusely.

44. If Mercury be in the sixth zodiac sign, one remains always unhappy, dull-witted, idle, and wicked in nature.

45. If Mercury be in the seventh sign, a person earns much wealth, remains truthful, and becomes a State Minister. Handsome, in-

telligent and virtuous, he renders humanitarian service to all

46. If Mercury be in the eighth zodiac sign, that person becomes long-lived, earns fame, and possesses a city He earns much wealth from the ruler and becomes a good fighter

47 If Mercury be in the ninth zodiac sign, a person becomes a well known donor Endowed with many good qualities such as truthfulness, he remains always happy, great, pious, famous and does (many) beneficial acts

48 If Mercury be in the tenth zodiac sign, a person becomes very powerful wealthy, a King of Kings, he does many good deeds, speaks sweetly and possesses a kind heart

49 If Mercury be in the eleventh zodiac sign, a person becomes wealthy, majestic, enjoys an excellent family-life, becomes a great donor, a favourite of the king a fighter or a commander and maintains a very simple nature

50 If Mercury be in the twelfth zodiac sign, a person associates with people of a mean nature, works desultorily, becomes passionate, much worried and a vagabond

JUPITER

51. *If Jupiter be in the birth zodiac sign*, the individual born acquires supremacy over all others, remains self-contented, devoted to God, happy, well-known, majestic and fond of literature.

52. If Jupiter be in the second zodiac sign, the person *in question* becomes *very* brilliant, prone to good deeds, a Siddha puruṣa, possessed of a happy family-life and riches, very handsome and happy.

53. If Jupiter be in the third zodiac sign, a person becomes very careless, possesses prowess, and speaks harsh words ; though miserly, he maintains many people.

54. If Jupiter be in the fourth zodiac sign, he possesses elephants, horses, chariots, and costly garments, becomes a favourite of the king and enjoys life in all respects.

55. If Jupiter be in the fifth zodiac sign, the individual born becomes a great scholar, endowed with lofty thoughts, very popular to all and wealthy. His sons and grandsons also become a source of great joy to him.

56. *If Jupiter be in the sixth zodiac sign*, he becomes idle, much diseased, speaks very harsh-

ly, becomes ugly and deprived of all happiness relating to the mother's family.

57. If Jupiter be in the seventh zodiac sign, one becomes a very great scholar and obtains happiness of all sorts ; very modest in nature and truthful, he enjoys conjugal life, and defeats his enemies and proves very witty.

58. If Jupiter be in the eighth zodiac sign, one becomes very cruel, lives in foreign countries, remains dull-witted, sick, bad-tempered and quarrelsome

59 If Jupiter be in the ninth zodiac sign, the individual born keeps company with high-class people, becomes very fortunate, handsome, happy, famous and deeply devoted to God.

60. If Jupiter be in the tenth zodiac sign, the person in question possesses many palanquins, boats, elephants and other conveyances, high class dresses and dominates over a large number of people.

61. If Jupiter be in the eleventh zodiac sign, a person remains contented and becomes healthy, wealthy, learned, strong, clever and handsome.

62. If Jupiter be in the twelfth zodiac sign, a person becomes very idle, reserved in

speech, shameless, rude-speaking, quarrelsome, unemployed and wastes money.

VENUS

63. If Venus be in the birth zodiac sign of a person, he becomes very majestic, powerful, stately, prone to making gifts, also rich and handsome.

64. If Venus be in the second zodiac sign, one speaks little, possesses many gems and valuable silken garments and renders many good deeds.

65. If Venus be in the third zodiac sign, one together with his younger brother, becomes as strong as a lion but leads an idle life.

66. If Venus be in the fourth zodiac sign, the individual in question becomes loose in morals but renders good to others and becomes very learned and sweet-speaking.

67. If Venus be in the fifth zodiac sign, one acquires fame as a donor, possesses vast wealth and gives birth to many sons, and becomes a favourite of the ruler

68. If Venus be in the sixth zodiac sign, an individual born remains without any friend,

sign, he wastes money, does evil acts, becomes impatient, dull-witted and bad-tempered.

SATURN

75. If Saturn be in the birth zodiac sign, an individual born becomes dull-witted, diseased, wicked, ugly, rude, crooked and masterful in nature.

76. If Saturn be in the second zodiac sign, the individual in question becomes poor, distressed, wrathful, and is compelled to roam about in other countries.

77. If Saturn be in the third zodiac sign, a person becomes very strong, famous, self-contented, a good courtier and remains surrounded by male and female servants.

78. If Saturn be in the fourth zodiac sign, the individual in question remains always worried, unwise, mentally afflicted and physically weak.

79. If Saturn be in the fifth zodiac sign, a person becomes devoid of intellect, distressed, idle, dwarfish and foolish. Further, he is deprived of happiness due to having sons.

80. If Saturn be in the sixth zodiac sign,

one becomes a leading donor but cannot earn much respect (on account of it), becomes a king or like a king and vanquishes his enemies.

81. If Saturn be in the seventh zodiac sign, a person becomes loose in morals, suffers from diseases, scarcely talks, becomes devoid of intellect and dependent.

82. If Saturn be in the eighth zodiac sign, a person becomes sick, idle, treacherous, voluptuous, miserly, kind to others and timid.

83. If Saturn be in the ninth zodiac sign, the individual born passes a good time and becomes handsome, sweet-speaking, happy and compassionate

84. If Saturn be in the tenth zodiac sign, a person becomes a king or a minister to a king, eternally happy, very virtuous, respected by all and affectionate.

85. If Saturn be in the eleventh zodiac sign, a person becomes sympathetic to all, a benefactor of others, sweet-speaking, sick, contented and vanquishes enemies.

86. If Saturn be in the twelfth zodiac sign, the individual born wastes money and consequently, becomes unhappy, squanders about his

property, becomes sinful, inactive, physically strong and kind to others.

RĀHU

87. If Rāhu be in the birth zodiac sign of a person, he becomes unhappy, idle, selfish, ugly and foolish.

88. If Rāhu be in the second zodiac sign, one becomes very selfish, leads a vagabond life in his own country and (consequently becomes) unhappy, earns wealth in foreign countries and becomes (thereby) happy.

89. If Rāhu be in the third zodiac sign, a person leads a pure life, is endowed with royal prowess, becomes famous, well-established, rich and charitably disposed.

90. If Rāhu be in the fourth zodiac sign, one becomes eternally unhappy, lives in foreign countries, becomes dull-witted, quarrelsome, and unhappy. Nobody wishes him well.

91. If Rāhu be in the fifth zodiac sign, he does not derive any joy due from a son, becomes unwise, full of sores in the body and foolish.

92. If Rāhu be in the sixth zodiac sign, a person earns wealth from a Yavana king and consequently becomes rich, and also defeats his enemies.

93. If Rāhu be in the seventh zodiac sign, a person becomes mad, vagabond, wrathful, characterless and quarrelsome.

94. If Rāhu be in the eighth zodiac sign, a person possesses good health, resides in foreign countries, is very wrathful, does many misdeeds and becomes poor

95. If Rāhu be in the ninth zodiac sign the individual born possesses many gems, jewels, costly garments etc., controls many subordinates and leads a happy life.

96. If Rāhu be in the tenth zodiac sign, a man becomes very strong, renders good to others, has no enemies, earns riches, but remains worried.

97. If Rāhu be in the eleventh zodiac sign, one does not flourish, wastes time, becomes a debtor and quarrelsome.

98. If Rāhu be in the twelfth sign, the individual born becomes fond of quarrels, wastes his time, borrows from others and turns out poor.

KETU

99 Whatever have been ordained above, good or evil, with regard to Rāhu due to his presence in any of the twelve mansions, will also hold good with regard to Ketu as well.

Chapter on the Raja-Yoga

1. If during the birth-moment of a person, the moon remains in the second zodiac sign, Mars and Jupiter in the tenth and Mercury in the first, he becomes very rich and lordly.

2. If the Sun be in the sixth place and Venus or Jupiter in the centre, the person in question becomes very well-known for his family and possesses many elephants, horses, camels, palanquins and other conveyances. He also becomes the possessor of many costly garments, very rich and long-lived.

3. If Venus or Jupiter be in the fourth zodiac sign and Mercury in the first, the individual in question becomes very powerful, possesses many velvet garments and the like and becomes very rich.

4. If Saturn be in the third zodiac sign, Mercury in the first and Jupiter in the centre, the individual in question becomes very powerful and fortunate.

5. If Jupiter be in the fifth place, Mars in the tenth and the Sun in the sixth,

that person becomes very intelligent, possesses many elephants, becomes very powerful and will have under his control many armies.

6. If Mercury be in the first place, Moon in the fourth, Jupiter in the tenth, Râhu and Ketu in the eleventh, that person becomes well-known throughout the world as a religious person, possesses many conveyances and much wealth.

7. If Jupiter be in the tenth place, Venus in the ninth, Mercury in the first, Mars in the third and Saturn in the eleventh, that individual becomes well-versed in all branches of Learning.

8. If the moon be in the seventh place, the Sun in the twelfth, Jupiter in the centre, then he becomes as luminous as a god, a Siddha Puruṣa and very powerful. He also utilises his time fully.

9. If the Jupiter be in the seventh place, Mars in the tenth, Mercury in the fifth and Saturn in the sixth, that person becomes very wealthy, popular to all, possesses armies and proves very intelligent.

10. If the moon be in the centre, Saturn in the sixth, Jupiter or Venus in the triangular point, the person in question turns out self-

contented, very qualified, poetic (in temperament), very rich and nice-looking.

11. If Mars be in the second place, the Jupiter in the eighth, Moon in the seventh, Venus in the first place, then a person conquers his enemies and becomes well-known in the world as a man of prowess.

12. If the Moon be in the second place, the Sun in the sixth, Mercury in the fourth and Venus in the tenth, then that person turns out very self-contented and learned, possesses many winter and velvet garments, camels, elephants, tents etc.

13. If Venus be in the eighth, Jupiter in the second and Rāhu in the first place, then a person becomes the emperor of the whole world.

14. If Jupiter be in the *Karka* (Sign Cancer) or *Dhanasthāna* i.e. second mansion and Venus be in the second or the tenth, then that person is sure to become a king. Even a Jyotiṣin is unable to determine the imit of his fortune.

15. If the Venus be in the Lagna-sthāna and Jupiter in the tenth, the person in question possesses many camels, elephants, conveyances, very costly garments, much wealth and also becomes long-lived

16. If the Sun be in the second mansion, a person does not earn anything and maintains himself with difficulty. He also becomes a vagabond.

17. If the Sun of the Meṣarāśi (the sign of the zodiac Aries) be in the sixth place, then that person loses all his wealth and roams about all around like a vagabond.

18. If the Venus be in the eighth, Jupiter in the second and the moon in the ninth sign, then that person becomes a State-minister.

19. If the Sun be in the Meṣarāśi (Aries) and the Moon and the Venus in the Vṛṣa (zodiacal sign Taurus) and Jupiter in the triangular point, then that person becomes very rich, possesses armies, prowess and becomes very handsome and famous.

20. If the Sun be in the seventh and the Moon in the Vṛṣa (Taurus), Jupiter and Venus in the triangular point, then that person becomes qualified in all respects, poetic (in temperament), rich and handsome.

21. If Jupiter be in the *Karka* (Cancer) or *Dhana rāśi* i.e. second mansion and Saturn of the Mīna (zodiac sign Pisces) be in the second place, then that person becomes very

blessed, so much so that all the auspicious planets remain in his favour and he becomes very powerful and kind-hearted.

22. If the Lord of the eleventh sign be favourably disposed, a person earns much wealth and fills up his own treasury. Undisturbed he lives happily, serving as a King or minister.

23. If Venus be in the seventh place, the Moon in the fourth and Mars in the *Makara* (tenth sign Capricornus), then a person becomes very handsome, well-built, renders service to others, conquers enemies and earns world-wide fame.

24. If Mars be in the Makarasthāna (tenth sign), Saturn in the eighth, Jupiter in the Karka (Cancer) and Moon in the second place, that person becomes very charitably disposed, destroys all his hostile armies and becomes well-known all over the world.

25. If Venus be in the triangular point, the Sun in the sixth, Mars in the Lagnasthāna, a person utilises his time perfectly. He becomes a Ruler or otherwise very great.

APPENDIX B

Alphabetical List of

Non-Sanskrit Words

with their English equivalents.

Roman figures in this List refer to the number of verses of the Kheta kautuka

अक्बिर (اکبر) 51 Akbar.

अकूफ (وقوف) R. 5 intelligent

अक्ल(खान) (عقل خان) 7 31 43.

अतारिद् (عطارد) R.1 3 6.7 25. Mercury

अव्वल(खान) (اول خان) 63 87 first place

अमीरी (اميرى) R. 22 Kingship

आफताब (آفتاب) 4.8.R 2.4. 5 8.16.19 20 25. Sun

आमिल (عامل) 23 51 59 active; man of action

आसमान (آسمان) R.14 sky

उतारद (عطارد) 39 41 42 43 45 46 47.50 Mercury

उमर् (عمر) 22. age

उम्रदं(राज) (عمر دراز) 46 long-lived

उप्रघ (غدر) 26 vindictive.

ऐयाश (عياش) 66 debauch

क़द्रदान् (قدردان) 32 appreciating the merits of others

क़नात (قنات) 29 R 12. enclosure made of cloth

कमज़ोर (كمزور) 78. weak

कमफहममन (كم فهم) 34, 62 मन is redundant; lacking in intelligence

कमफहम् („) 62 speaking little and unintelligent both

कमफहमत (كم فهم) 31. See above

क़मर् (قمر) 16 17 18.19.20. 21 22.23.24.25.26. R.10 moon

कमशहवत (کم صحلس) 33
less passionate

कमान (کمان) R.14 21 bow
(धनु)

कमाल (کمال) R 8 19 22
perfect man

कम्शहव ( ) 50 impatient
of others

कम्सहवत् (کم شہوت) 68
not very passionate

कम्बुरु (पदूरु بدرو) 75 ugly

कर्जदार (قرصدار) 28 debtor

कर्जमन्द (قرضدار) 30 97 98
borrower

काबिल (قابل) 36 45 R.7 9,
able, fit

कामिल (کامل) 24.52 perfect

कारखान (کارخانه) R.21 factory

काहिल (کاهل) 7.56 62 79 87.
idle

काहिलजाहिल (کاهل جاهل) 44
indolent and ignorant

किरीह (کریه) 26 bad ; ugly

कोतह (کوتاه) 79 short

कोतोदस्त (کوتاه دست) 76
always remaining poor

खजाना, खजान (خزانه)
R 3 6 9 22. Treasury

खर्च(खान) (خرچنگ خانه)
14.38 86 98

खिश्मना(क्) (خشمناک)
26.27 87.94 ill-tempered

खुबरु (خوبرو) 25. handsome

खुबरो (خوبرو) 32 See above
from खुबर

खुबरोमस्त (خوب رو مست)
39 handsome and
self-contented

खुशदिल (خوشدل) 51

खुशदिला (خوشدلا) 77 in a
cheerful spirit

खुशपीरजयन् (خوشپیرران) 59

खुशर (خوشر) 41 71 cheerful

खूब (خوب) R.21. auspicious

खूपर (خوبرو) 29 handsome

खूबरोह ( ) 8 see above

खूबी (خوبی) R 6 8 10.19.20
good ; auspicious

गनी (غنی) 8.21.47.84.89.96. rich

गनीम(غنیم)
R.23.24 enemy

गर्दवर्द (گردبرد) 50.
vagabondising ; the word really is आवर्दगर्दि

गाफिल (غافل) 53 negligent

गुल्लरु (گل رو) 19 21. 47.
ooking like a rose

गुस्सवर्व (غصه ور) 22 angry

गुस्सर्वमुद्दाम् (غصه ور مدام) 4
always angry

गुस्स्वर (غصه ور) 7. 31. 58. 74. 76. 93 angry

घलोजम्वर (جلو جمبر) 9
victorious

चश्मखन् (چشم زخم)
26. defective
May be चश्मजखम् ?

चश्मखान (چشم خانه)4. 28. 40.
second zodiac sign

चश्मखोरा (چشم خورا) R. 3. 10 11. 13. 14. 15. 18. 20. 23.
Venus

चहारुमखान (چهارم خانه)
54 fourth zodiac sign

जखमी (زخمی) 34 wounded

जन (खान) (میزان)
seventh zodiac sign
जन is abbreviated for मीजाम्—Libra

जनखूबरो (زن خوب رو) 45. 63
with a beautiful wife ;
जन (wife) खूबरु (beautiful)—Bahuvrıhi samāsa

जनमस्त (زن مست) 58 fond of women (Ladies' Man)

जबखुशी (حب خوشی)
R. 22 at will

जबकंमार (حب قمر)
15 when the moon is in the ascendant

जवाहिर् (جواهر) 29. 95
jewel.

जमोज (زمین) R. 14. 24.
जमोज for मिरोख ?
دالمی दंमो? second

जमोल (جمیل) 12 beautiful

जर (زر دار) 29. 31. 37. 52.

55. 61. 63. 64. 72. 73. 76 R. 24 wealth
जरदार—rich
जरी (زری) R. 54, 64, 2. 15 garment with golden threads
जर्कशी (زرکشی) 37, 54. 64, 95 garments made of golden threads
जर्जरकशी (زرو زر کشي) जर and जरकशी। 54. 64. R. 2. wealth and garment made of golden threads
जर्जरी (زري - زر) R. 15. जर and जरी riches जरी (see above)
जरजवाहिर (زر و جواهر) 60. riches & jewels
जलादुलफलक (جلاد فلک) 33. 34. 35. 37. Mars
जलाल (جلال) 32. 36 glory
जलील (جليل) 8. 80 glorious
जशन (جشن) 32 joy ; happiness
जहान (جهان) R. 6. 9. 11. 23. 24 earth
जाती (جاتي) R. 15. रथ ?
जानी (زاني) 81 adulterer
जरजेवर (زر و زیور) 36. riches & ornaments जर—जवर
जाहिल (جاهل) 7. 58. 64. 79. 87 foolish, opposite of Alim
जिहिल (جهل) 33 ignorance
जुलुमजङ्ग (ظلم - جنگ) 33 tyranny and war
जुहल जोहल, जोहल जोह्ली— (زحل) 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86 Saturn
जोरावर (زور اور) 65. 77. 96 strong
जोहरी (جوهري) 34 examiner of jewels
जोहा, जोहरा, जोहरी } (زهرا) 63. 64.

65 66 6½ 68 69 70
71 72 73 74 Venus
तङ्गदिल (تنگ دل)
40 narrow-minded
तङ्गहाल (تنگ حال)
86 poverty-stricken, indigent
तवङ्गर (توانگر)
15 24 40 47 49 rich
तम्बू (تنبو) 29 R 12
tent
ताज्या (تعبه) R 2 ?
planquin ?
ताल (طالع) 39 51 75
R 4 birth-moment
तालेवर (طالع ور) 45 in an auspicious birth moment, fortunate
दगाबाज (دغا باز) 82
deceitful
दबीरुलफलक (دبیر الفلک) 44
Mercury
दर्देशिकम (دردشکم) 91
stomach-trouble
दर्राक (دراک) 72
self-willed;
obstinate
दानिशमन्द (دانشمند) 63
very intelligent, ripe in intellect, savant-like
दिल (دل) 92
दीनदार (دیندار) R 23, 25
pious
दोजखी (دوزخی) 82 fit to go to hell
दोस्त(खान मकान) (دوستخانه)
30 42 66 90 R 3 23
fourth zodiac sign
दौलत (دولت) R 19 22
wealth
नदिल् पिसर् मकान
(نه دل پسر مکان) 19
in the fifth zodiac sign
नसरोयशोयु (खान) (نصر جسدع)
41 third zodiac sign
नसर (نصر) 60 71
victorious, probably, नसिर ?
नसिआ (نسیه) 44 forgetful
नसीब (खान) (نصیب) 23

47 ninth zodiac sign
Literally नसीब means luck.
नादान (نادان) 90 ignorant foolish
नापाक (ناپاک) 50 impure
नेक (نیک) 85 virtuous
नेककर्दार (نیک کردار) 50 doing good deeds
नेककिर्दार (نیک‌کردار) 12 36 see above.
नेकनामी (نیک‌نامی) 89 famous noted
नेकीकार (نیکوکار) 66 71 doing good to others
नेहो (سہی) 84 affectionate स्नेही ?
पञ्ज (लान) (پانجم‌حال) R 5 9. should be पञ्जुम, fifth
परेशानक (پریشانی) 6 38 90 distracted
पाक (پاک) 89 holy
पाकदिल (پاکدل) 49 pure-hearted.
पालकी (پالکی) 60 palanquin
पिसर (پسر) 31 91 son
पीर (پیر) R 2 7 saint
पुतरहुत (پر تر در) 96 at a loss what to do, see below
पुरफितरित (پر فطرت) 35 scheming
पुरतरद्दुद (پر تردد) 55
पुरसखुन (پرسخن) 51 full of speech; i e endowed with oratorial gift
पंच (लान) (پنجم حال) 11 Ninth zodiac sign
पैदा (मकान) (پیدا) 13 birth
फरजन्द (فرزند) 55 son daughter, progeny
फाजिल (فاضل) 57 learned
फांके (فاقے) R 16 extremely
फानूस (فانوس) R 12 lamp
फारस (فارس) 57 61 69 horseman
फारसी (فارسی) 51 Persian.
फारसीय (فارسی) 2 „
फील (فیل) 54 R 2 12.15 elephant

बख्त (بخت) R. 15.25 destiny.

बख़ील (بخیل) 53. 82 miser.

बख़्तबलन्द (بخت بلند) 83 extremly lucky.

बख़्तमकान
,, खान } (بخت - کان)
35 71. 83 95 R 1.5 6.7 15 25 ninth zodiac sign.

बख़्श (بخش) R. 1 gift

बज़ज़ुलमी (بد ذمی) 38 inflicting injury

वज़ीर (وزیر) R 22 minister.

वज़ीरम्नेस्तदर ख़ानये (وزیر نیست در خانه) 31 having no influence at the court.

बद अमल (بدعمل) 31.74 75. 79 indiscreet in action.

बदख़ान (بدخانه) 92 sixth zodiac sign.

बदख़ुल्क़ (بد خلق) 44 70 using harsh words opposite to शीरींसख़ुन।

बदफ़ैल (بد فعل) 62 86 who acts wrongly ; a man of loose character.

बदशिक्ल, बदशकल (بد شکل) 20 56. ; of a bad appearance.

बद्कार (بدکار) 74 94 of wicked action, doing wrong deeds.

बद्सख़ुन् (بد سخن) 56.62 rude-speaking ; rude in speech.

बद् हाल (بد حال) 76 in miserable plight

बनात (بانات) R,12 broad cloth.

बक़ार (وقار) 12 dignity ; majesty.

बादशाह (بادشاه) 96 R 1 25 King

बादशाहवज़ीरी (بادشاه وزیری) R, 18. Some word in the same of मन्त्री वज़ीरी।

बिरादर् (र) ख़ान (برادر) 29 53. 65 77 third zodiac sign

बीमार (بیمار) 82 diseased.

बुजरुग (بزرگ) 52 great; highly respected.

बेकार (بیکار) 97 98 useless; without employment.

बेखुसी (بیخوشی) 6. unhappy.

वेताल (بتر) 83 93 happy Probably बेतार ।

बे(व)दर्द (بے درد) 28 30 50 R 21 cruel.

बेदिल (بیدل) 68 68 75 cruel

बेदीन (بیدین) 94 impious; irreligious

बेफिकर (بے فکر) R 22 without worries.

बेमुरौवत् (بے مروت) 31 without any regard for others

बेर (بیر) 44 46 Enmity.

बेरोतु 87 probably पदद । Test wrong.

बेहोस (بےہوش) 4 28 78 91 unconscious, senseless

मखमल (مخمل) 37.R.3 11 velvet.

मगरूर (مغرور) 70 haughty.

मजलिसी (مجلسی) 71. social.

मर्ज(खान) (مرض) 8 32 sixth zodiac sign

मर्ज्या (مرجع) 37 origin, source

महबूब (محبوب) 51.73 majestic.

मादरागार (مدراگار) 6 fourth zodiac sign

मालदार (مالدار) 66 R 10 20 rich

माल(खान) (مالکن) 88, R. 1 16 18 second zodiac sign

मालिक (مالک) R 22 owner

माह राशी (ماہ راشی) R 24.

माहताब (ماہتاب) R 4 6 8 11.19 20 24 Moon

मिरीख (مریخ) 27 28.29 31 36 38 R 1 5 7 9 11 23 Mars

मुनीस (مونس) 23 73 96 friend

मुकर्रब (مقرب) 18 63. nearest

मुकर्रम (مکرم) 80 honoured
मुखैइल (مخئیر) 29 of a charitable disposition
मुतफक्किरयदाम (متفکر مدام) 34 always worried
मुतफक्किर (متفکر) 78 worried
मुतफर्रिक (متفرق) 28 different, various, miscellaneous
मुतमौवल (متمول) 48 wealthy, rich
मुतम्मविल (متمول) 23 same as above
मुफलिस (مفلس) 27 62 86 88 94 98 R 16 poor indigent
मुरौवत (वती) (مروت) 17 41 45 73 dignity
मुर्ताज (مرتاض) 71 Ascetic
मुल्क (ملک) R 6 13 Region kingdom State
मुसाफिर (फिरे ?) (مسافر) 10 90 94 pilgrim
मुसाहिब (مصاحب) 45 courtier, companion of a King or Noble
मुशीर (مشیر) 59 72 84 advisor, counsellor
मुश्किल (مشکل) R 16 trouble
मुश्तरी (مشتری) 51 52 54 56 57 58 59 60 61 62 R 1 3 4 8 9 10 13 14 15 18 19 20 21 25 Jupiter
मौत (खाना) (موت) 10 34 R 11 24 eighth zodiac sign
यकी (ذکی) 16 intelligent
यशील (جسیم) 77, probably यशीम—of a big size
यक्षुम (नहुम) खार (ہم خانہ) 59 ninth zodiac sign
यारित, यारत (तान) (بارمیم) यागवसे 13 37 49 61 85 97 eleventh zodiac sign
युशन (جوشن) 30 armour

राशिमीजान् (راشی‌مزن) 3

रास (راش) 87 88 89 90 91 92 93 94 95 96 97 98 Rāhu

राहरसम् (راه ورسم) R 20 customs, rituals

रजु (رجوع) R 4 But the word is probably रजा, & not रजु which means reference

रोशन (روشن) R 5 light

लश्कर (لشکر) R 9 19 party, soldier, troops

लागर (لاغر) 3 10 20 27 34 75 78 weak

शरारतपनाह (شرارت پناه) 14 extending protection to wicked people

शायर (شاعر) R 10 20 poet

शाल (شال) 64 R 12 shawl

शाह (खान) (شاه خانه) 12 60 84 R 13 tenth zodiac sign

शाहवल (شاه دل) 89 endowed with royal help

शिगुफ्त (شگفته رو) 43 Probably—शिगुफ्तरू—meaning with blossoming beauty, extremely cheerful

सिर्दार् (سردار) 13 73 leader

शौयुम् (खान) (سوم) 89 third sign of the zodiac

शीरींसखून् (شیرین سخن) 5 25 40 42 48 64 83 85, sweet speaking

सुतुर, सुतर, सुतुर (ستر) 29 R. 2, 12, 15 horse

सखी (سخی) 18, 25, 89, of charitable disposition; generous

सवाब् (सार) (ثواب) R 18 religious merit

सवार (سوار) 5 39 rider

शम्स (شمس) 3 5 6 7 9 10 13 14 Sun

सर्दार (سردار) 49 Same as सर्दार ।

सलाही (سلاحی) 13 Means, probably, अस्त्रधारी i e equipped with weapons
(सुहत्) सावरी (صابری) R 12 patience
ससुम (वंडू॰) मकान (ششم) 44. sixth zodiac sign.
साबिर (صابر) 17 24 43 61 85 R 10 patient
साहब (صاحب) 39 92 95 97 companion , master
साहबखर्च (صاحب خرچ) 74 spending lavishly
साहबजलाल (صاحب جلال) 48 extremely glorious
साहबदर्द (صاحب درد) 41 85 extremely sympathetic
साहबहिम्मत (صاحب همت) 39 43 of great courage
साहिबी (صاحبی) 37 R 6 Companionship
सितम्जुक् (ستمجو) 23 tyrannical, oppressive
सिपाही (سپاهی) 13 49 soldier.
सिरदार (سردار) 51 ; see above.
सुरत् (صورت) R 23 appearance
सुरकितत् (مالدار) 43 rich ?
हज़रत (حضرت) 59 respectable
हप्तमखान, हप्तुमखान, हस्तखान (هفتم) 69 70 81 93 R 23 seventh zodiac sign
हमल् (حمل) R 8 19 20. (मेषराशि) ।
हमेश (همیشه) 27 30 41 always
हम्ज (حزمناک) 57 cautious
हम्जबाल् (همزبان) 32 conversation; speaking the the same language
हरीश (حریص) 82 86 greedy
हासिल (حاصل) 27 fulfilled
हिर्ज (هرزه) 81 roaming about
हिर्जगर्द (هرزه گرد) 6 22 35 93 roaming about for nothing ; a vagaband.

APPENDIX C

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   (1) Banaras, Sitaram Press, 1928
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The Sanskrit Text in these editions is almost the same

2 Madanāṣṭaka by Khān Khānān Abdur Rahīm, As published in Kāśi nāgari Pracāriṇī Patrikā Also published in Sammelana patrikā, Bhādra, 1979 Samvat

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4. Padyāmṛta taraṅgiṇī by Hari Bhāskara Edited by Dr J. B Chaudhuri for the first time as Vol I of Sanskrita kosa kavya-samgraha Calcutta 1941

5 Rasa-Gaṅgādhara by Jagannātha Paṇḍitarāja Nirṇayasāgara Press Edition.

6 Rahīm Kāvya by Khān Khānān Abdur Rahīm *Collected from different sources Only the attribution of the last verse is doubtful*

7 Rāstraudha-vamśa-kāvya by Rudra Kavi Ms No 1052, dated 1518 śaka Published as Vol V of Gaekwad's Oriental Series, Baroda, 1917

8 Vīrabhānūdaya-kāvya by Madhava Ed by K K Kele and A Upadhya from Rewa, Madhya Pradesh

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10 Stuti-mālika by Akbarīya-Kalidasa Edited for the first time by Dr J B Chaudhuri in the Indian Culture ed by Dr. B C. Law.

M S S

(A)

The following Mss of the works on Kheta or Planets are extant and available in various Mss Libraries

(1) The Kheta Kautuhala by Surajit
(2) The Kheta-karma by Bhāskara
(3) The Kheta kṛti by Raghava.
(4) The Kheta-cintāmani.
(5) The Kheta tarangiṇī.
(6) The Kheta pañcāṅga.
(7) The Kheta-pīthamāla by Āpadeva
(8) The Kheta plava by Kaśīraja
(9) The Kheta-bodha by Koneru

(10) The Kheta-bhūṣaṇa by Rāmacandra.
(11) The Kheta-siddhi by Dinakara Bhatta (Ms. No 318 of Viśrāma-1, Bhandarkar Oriental Research Institute)

(B)

Dānasāha-carita by Rudra Kavi Only Ms available from India Office Library, No Buhler 70a (7089) This work is nothing but a eulogy of Akbar Shah's son Dāniyāl.

All the works of Rudra Kavi (except Rastraudha vamsakavya) will be published from the Pracyavani Mandir by Dr. J B Chaudhuri before the expiry of the current year.

Kirti-samullāsa by Rudra Kavi Only Ms. available from India Office Library, No. 7303 Buhler 70C. This work is a panegyric of Sultan Khurram, son of Jahangir, written by the poet at the instance of Mahāraja Pratapa of Mayūra- Śilā-Śaila

Jahāngir-carita by Rudra-Kavi Only Ms available from Baroda Oriental Institute, No 5761 Leaves 52 74 Granthas 80 Fourth Ullāsa, 5th continued See p 996 of Vol 11, Alphabetical List of Mss in the Oriental Institute, Baroda, Vol 11.

Jātaka-paddhaty–Udāharana by Kṛṣṇa Daivajña (1) Ms No 318 of Viśrāma 1, (New No 26), at present preserved in Bhandarkar Oriental Research Insti-

tute (2) Ms belonging to Calcutta Sanskrit College (3) Ms No. 3131 of Baroda Oriental Institute ; age 1815 Samvat Details about these Mss will be found in my critical edition of the work Further consulted in this connection are Ms No D 13668 of Govt Oriental Mss Library, Triplicane, Madras—Jataka-paddhati with the commentary Bala prabodhini, and Jataka-paddhati with the commentary of Raghunatha Ms No 3410 of Central Library, Baroda, also Ms 3126 (Jataka-paddhati) of the same Library

Nawāb-Khān-Khānān-CARITA by Rudra Kavi This is a panegyric of Nawāb Khan-i-Khānān contemporary of Emperor Akbar Ms No 7304 (Buhler 70b) of India Office Library Edited for the first time in this work

Description of the Ms of the Nawāb-Khān-i-Khānān.

Foll 5-15b Size 11 inch x 3⅞ inch Scpipt: Devanagari; eight lines in a page Substance: Paper Very incorrect

VIRUDAVALI Panegyrics of Shah Jāhān Only Ms extant belongs to Calcutta Sanskrit College A critical edition of this work will soon be published from the Prācyavāṇī Mandira

It is not possible to give here the references to hundreds of Mss of the works mentioned in pp 89-125 This subject-classification of the outstanding Sanskrit works composed between 1551 A D—1650 A D has been compiled mainly on the basis of the informations collected from various Mss available from different parts of the world References to Printed Books in this section will be found in footnotes in loco. Evidence in support of the dates of composition of all these works will be found in my work 'Development of Sanskrit Learning during Muslim Rule in India".

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